

51 THE
Primitive Rule
Before The
REFORMATION.

OR
A SERMON
The Catholique Way.

With an Exhortation in the After-
noon upon that Text of St. *Math.*
XIX Vers. XVI.

Ἀλλ' ἐκ τῆς ἀρχῆς οὕτως ἔγενετο
But from t' e Beginning it was not so.

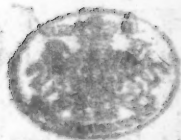
ANTWERP,
Printed in the Year MDCLXIII.

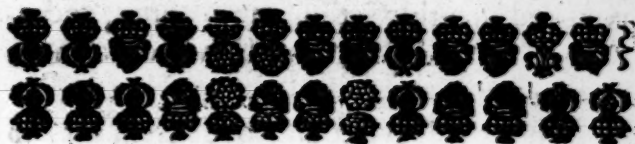
of charity & unity.

pa. 41. 42.

THE
Primitive Books

RECORDED





M A T H. XIX. 8.

Ἐκ τῆς ἀρχῆς οὐκ ἦν ἡ ἐκκλῆσια

But from the Beginning it was not so.

ORigen, being to Preach to the People, cast his eyes upon those words in the Psalmist, *Why dost thou take my Law into thy mouth?* Immediately his Conscience smote him for some secret sin, and instead of preaching he sat down and wept; and it was the best Sermon he ever made: It is called *Lamentum Originis* to this day. So, had your *English Origen* when he took this Gospel into his hands, and read this Text; *From the Beginning it was not so*; Sat down and wept for his own Heresie and Schisme, and for the Heresie and Schisme of all his Brethren of the English Church, who have taught a faith now almost an hundred years which was not from the Beginning, it had been a Catholique Sermon to all Posterity. But seeing the Grace of God was not be-

A.

fore.

fore his eyes, I shall from the same Text, expounded after the Catholique manner, endeavour, as *St. Paul* speaks, to shew you a more excellent way.

When the Devil could not be God; yet *Ero similis Altissimi*: he would be next him, The Pharisees, as proud as Heretiques in the Law of Nature, yet would derive their irregular Customs from some Law as old as *Moses*: And our Heretiques, although separated from the high Priest in Christianity, the *Roman Bishop*, whose Faith and Succession is from Christ and his Apostles, yet pretend to Antiquity: And as the Devil would be like God, they would be like the Catholique in some thing or other, that may set a lustre, a gloss upon their Crime: and above all, in this of Antiquity; they will be the Antient, the Primitive Christians. Thus from *Moses*, the Pharisees; from Christ, the Heretiques, in all ages, derive their false Religions; all would be from the Beginning.

Tertullian describing the Antiquity of a Catholique sets it down thus. (a) Mine is the Possession, I Possess of old, I have firm and sure Beginnings, from the very Authors of the Christian Faith, I am heir to the Apostles. No Antiquity before this; yet both Jew and Heretique would be as antient, *Habemus Legem*

(a) *Tertul.* Lib. de præc. r. Mea est Possessio Olim possideo habeo Origines. Et ipsis Authoribus quorum fuit Res Ego sum hæres Apostolorum.

gem, say the Jews, when they crucified our Lord; *Habemus Scripturas*, say the Heretiques, when they murder his Religion.

And it was a known Custom in *Tertullians* time, for Heretiques to fetch their Heresies as far as from the Scriptures. (b) *Obtendant*

Scripturas, &c. The first thing they do, they pretend to shew Scripture for all. A cunning Argument, saith the Devil, it is taken from the Beginning: and it fails not, saith *Tertullian*, for by this daring high way they unsettle the weak, and vex the learned, while they allow no means to determine Controversies in Faith, but that which never did, nor ever can determine any one, by using an Argument, the most plausible of all others, an Argument taken from Scripture, that is, as they think, from the very Beginning. But as God will have it, there is a more antient way than that of the Letter, or Cortex of Scripture; There is a way, saith

(c) *St. Dionyse*, which the Apostles used, more sacred, and more free from possibility of Error, which was this, viz. to deliver from hand to hand independently upon the Letter, the mysterious Doctrines of our Faith: This method ever carries an un-interrupted connexion with the first Revelations or Traditions of Christ, and prevents all the possible Suggestions to Heresie the Devil can make

(b) *Text. de prescripte Cap. 15. Obtendunt Scripturas & hac sua audacia ita in quosdam movent in isto vero Congressu. Famos quidem fatigant inimicos capiunt medios cum scrupulo dimittunt.*

(c) *St. Dionys. Areopag. Lib. 1. Eccl. Hist. Apost. los facrationem & purgatorem Doctrin. ex animo in animi transfundere intercurrente verbo predicationis sine literis transmittit.*

from the Letter of Scripture. This is *Demonstratis a priori*, to Scripture it self, as to its formality of being written: for in the three first ages every Book was brought to this Test. Doth it in all things agree with the Apostolical Doctrines which were transfused into the Apostles Successors from hand to hand, from age to age? if so, Let it be numbred in the sacred Canon of the Scriptures, not otherwise. And by this principle was the Canon of Scripture it self first accepted, then stated, and by it only interpreted to all Ages to come. This no invention of my own, but as old and older than *Tertullian* (*d*) *ubi appareat, &c.* Where the truth of Christian Faith appears to be (and that is known alwayes by the Original and Succession of the present Church to the Apostles, saith *Tertullian*.) There, and there only is the true Canon of Scripture, true Expositions, true Traditions of our Faith.

When this way fails, *viz.* that Scripture, *quatenus* Scripture, was not *ab initio*: but the *Revelata* of Christianity were delivered another way for the 3 first Ages, *viz.* by Apostolical tradition, before Scripture: then the Devil and all Heretiques bend themselves to the proof of their adulterate Religions that way also, *viz.* by Antiquity it self, and Succession: And as they corrupt Scripture, so do they per-

vort

(d) *Tertul. de prescript* Ubi appareat veritatem esse fidei Christianæ. ibi erit Veritas Scripturarum, & Expositionum, & Traditionum.

vert the ancient Rules of the Fathers, whereby the Apostolical traditions were ever clearly distinguished from heretical innovations, even that famous Rule of *Vincentius Lirinensis*: (e) *Quod ubique, quod semper, quod ab omnibus creditum est.* Let us hold that which was every where beleaved: which was alwayes beleaved: which was believed of all: Which is then done if we follow Universality, if we follow Antiquity, if we follow Consent. Here me thinks, as the Text of the Psalmist spake to the Conscience of *Origen*, 9. 3.

Why dost thou take my Law into thy mouth? So this Rule of the Father speaks to the Soul of a reformed Divine, Why dost thou take this Rule into thy mouth, to support heresie and schisme by it, which of all others is the Rule most confounding Heretiques that could be set down by the Providence of God, or the wit of Man?

Yet must we grant some Antiquity, some Universality, some Consent to the Reformed Churches, and more to the English Church. She pretending to be the Quintessential Church of all others since the Reformation: They have indeed *Tertullians* Universality and Consent, viz (f) *Pacem quoque miscet cum omnibus*, They are ever at Unity with all sorts of Heretiques who oppose the one Church, the one Truth of Christ, the grand mark of a Heretique, That, And for their Succession and Anti-

(f) *Tertul. de prescript. Pacem quoque miscet cum omnibus, nihil enim interest illis licet diversa tractantibus modo ad unius Veritatis Expugnationem conpirent.*

quity,

tiquity, take it as it is laid down in the Records of the Church.

Anno 1380.

The immediate Heretique of Note was *Wicliff*, a man erroneous and heretical in 45 Positions, and damn'd in the Councell of *Constance*.

Anno 1176.

The next to him were the *Albigenses*, who denied the real presence in the Eucharist, as the Reformed Churches doe; and were condemn'd in 35 Heresies and Errours. The next before them were the *Waldenses* condemn'd in 45 Errors and Heresies: all which heresies (if but named) could evince them to be the most monstrous, the most irrational that ever were named Christian: yet those are your immediate Predecessors in your confounded Faith:

Ego Berengarius corde credo & ore profiteor Panem & Vinum quæ ponuntur in Altari per mysterium sacre orationis, & verba nostri Redemptoris substantiâ aliter converti in se ram ac propriam ac vivificam Carnem & Sanguinem Jesu Christi Domini nostri.

But much more antient was (g) *Berengarius*, who taught the heresie against the real Presence, as the English Church doth at this day; but with this difference, he abjur'd the heresie before death, and taught Transubstantiation in this Confession: *I doe beleve in my heart; and openly professe, that after the Consecrating words, the substances of Bread and Wine are converted into the Body and Blood of our Lord.* Mark that, but I proceed.

Your Antiquity is yet more famous in the Sect of the Donatists: they despised the real

real Presence, and gave the (h) Eucharist to Dogs; for which Sacrilege they were torn in pieces by the same Dogs, saith St. Optatus, as ye are torn in pieces by one another for that and other Sacrileges ever since the dayes of Reformation. *Tesay* the Church of all Nations failed as to its visibility, so taught the Donatist in St. August: in Psal. 10. 1. *Concione 2. Sed illa Ecclesia quæ fuit omnium Gentium non est sed perit.*

They taught the Church of all Nations was then confin'd to Africa; and you to England: They boasted as all Heretiques do, that they were the little Flock, *Pauci Electi*: So taught Cresconius the Donatist, and so doe yee; and this is the property of all Heretiques and Schismaticques, saith St. Aug. *Omnes de sua paucitate gloriari.* They gloried saith (k) St. Augustine that they were the Catholique Church, but when ever they were discourd, they were found ridiculous; So are yee: (l) They abused God to his Face, saith Optatus, when they prayed to him for one Church, of which they had made Two: So doe yee. The Donatist complained of the Catholique; *Nescimus quid ponunt super Altare*: so doe yee. They taught the Church lurked in corners, so doe yee: They seemed witty saith St. August. when they said the Catholique Church is that only which hath the Fundamental Doctrines;

(h) Optat. lib. 2.

contra Parmen.

Iusserunt Eucharistiam Canibus fundi; non sine signo Divini iudicii, nam videmus Canes accensum Rubie ipsos Dominos suos quasi latrones sancti corporis reos dentem vindicem tantquam ignotos & inimicos dilaniaverunt.

(i) Cresconius.

In paucis frequenter est veritas, Errare maiorum est.

St. Aug. Lib. 4. contra Crescon.

(k) St. Aug. Lib. 4. contra Donat. cap. 30. Suam existimasse Ecclesiam Catholicam, sed cum ad probationem erat ventum, erant ridiculi.

(l) St. Optat. Lib. 3. contra Parmen.

Offerte vos Deo dicis pro Ecclesia quæ una est hoc unum mendocci, pars est unam te vocare & qua feceris duas.

Aug. Sermon. 131.

81.

(m) *St. Aug. bre-*
u'is cont. Donat. 48
curum aliquid sibi
licere videbantur:
in Catholica no-
men non ex totius
urbis communione
interpretarentur, sed
observatione pre-
ceptorum omnium,
&c.

(n) *Sacramento*
St. Aug. lib. 2. de
Baptismo. Quid lo-
quuntur non inveni-
unt, & tamen tace-
re non permittuntur

trines; not that (m) which is visibly diffu-
sed thorow the whole earth; so witty seem
ye also to be. The Donatists, saith *St. August-*
ine (n) never knew how to talk to purpose, nor
how to hold their peace: a just Character of a
Protestant Devine. At length they were di-
vided into 3 sects, *Maximi ani Rogatenses*, in
Mauritania and *Urbanenses* in *Numidia*: So are
ye, into Prelacy, Presbytery, and Independen-
cy: from which 3 Factions in *Africa* arose
the *Circumcellions*, the Religious Cut-throats,
who ruined at once the Catholique Faith, and
all *Africa*; as yee have, and will ruine, if
God prevent not, the Christian Faith here,
and three Kingdoms; These are your Prede-
cessors, and this your Antiquity: Nay,

Yee are yet more antient: the Nova-
tan Schismaticque are yours. The Va-
lentinians, the Ebionites, the Gnostiques, all
your Predecessors in one point or other of your
perplexed Faiths: Lastly *Simon Magus* him-
self was yours, he the first Reformer, he Re-
formed *Simon Peter*, as ye doe his Successors:
This your goodly Antiquity from *Wycliff* to
Simon Magus, &c. &c. &c.

MEN, Brethren, and Fathers, are these things so? Is there no Antiquity, no Succession among the Reformed Churches, but what comes from ~~the~~ *Dei*, ~~and~~ a Race of Heretiques? Then is it high time to renounce their wicked Communion, and return back to the Catholique Church and Faith which was from the Beginning.

And certainly such a Faith, such a Church as the *English* fallible Church is, was never *ab initio*. No such Church founded by Christ and his Apostles: Fallibility being the Eternal refuge and sink of all Heresie. A Church and fallible! is a Spiritual Cheat; ~~it is a Cheat~~: it is Religion alwayes in a Cloud: it is the Mother of Opinion, Doubt, Despair, and Damnation. No, out of question the Church of our Lord, which was from the Beginning, was such a Church as St. Paul speaks of, *Columna & Firmamentum Veritatis*; a Church that cannot *Erre*: a Church *infallible*; what else is *Firmamentum Veritatis*? and after the Church of the Apostles, if the Succeeding Church was not Infallible also, what assurance hath any man of any Revelation written or unwritten? And, if so soon as Scripture came in, Infallibility went out of the Church, then are Christians in a worse
 B condikion

condition since the Canon of the Scriptures than they were before; for then the Church and her infallibility, taught all the fundamentals that are now in Scripture, plainly; whereas the Scriptures, if it hath all those fundamentalls, yet cannot teach them after an infallible manner: for if it could, then no church were properly fallible, the evidence of the Scripture being such as takes away all doubt, must also take away all fallibility: But if all churches be fallible, and Scripture inevident also, from these two principles, the one inevident, the other fallible, there can arise nothing but doubt and infidelity among Rational men: To prevent both which --- (a)

(a) *Iren. lib. 3. c. 3.*

Qui cum Episcopatus
Successione Charis-
ma veritatis certum
secundum placitum
Patris acceperunt
Reliques vero qui à
principali Successio-
ne absistunt, quo-
eunque loco colli-
guntur Suscepro
habere vel quasi hæ-
reticis, & malæ sen-
tentiae vel quasi scin-
dentes, & elatos, &
sibi placens.

(b) *Tertul. lib. pre-
scrip.* Habeo Orig-
ines firmas, & Ord-
inem Episcoporum
per Successionem ab
ini i. de currentem.

(c) *Epiphan. Hæres.*

Termini nobis positi, & fundamenta, & edificatio fidei & Apostolorum Traditiones &
Scriptura Sancta & Successiones Doctrinae & Veritas undequaque munita.

In the Catholique church of *Christ*, saith *Irenaus*, there is *Charisma Veritatis certum*: the Grace of certainty; of Infallibility: But all other churches that congregate apart, as the Reformed churches have done from the great Succession, they are indeed fallible, they are heretical, schismatical societies. Only that Church, saith (b) *Tertullian*, *Habet origines firmas*, fute beginnings, for her bounds are set, her foundations laid, her faith built: The Apostles Traditions, the Holy Scriptures: the Succession of Doctrines; all these together preserve her, Infallible for ever (c) *Veritas*

unde quaque munita, saith *Epiphanius*. There are two Authorities, (i. e. two Infallibilities, or else Christs and the Apostles preaching is all in vain) the one of Scripture, the other of the Catholique Church, saith *Lyrinensis*: For the first Infallibility of a Rule cannot regulate our Faith without the latter Infallibility of an Expositor; which two Authorities are equal, saith *Gerson*, the Chancellour of *Paris*, upon *St. Augustines* words, *Non imparem posuit auctoritatem in Ecclesia & Evangelio; dicens, ego vero Evangelio non crederem nisi me Ecclesie Catholica commoveret auctoritas.*

And it is plain, that (d) *St. Augustine* every where against the Donatists, asserts Christs Church to be infallible, when he styles the Church of Christ, the most established Authority of the most founded Church, when he names her *Customs* the most established: her Faith the most sealed: the most permanent Faith: a Faith that cannot alter: a Church that cannot deceive. (e) *St. Chrysostome* gives a Reason of such her Infallibility, because her Foundations are not laid on Earth, but in Heaven. What ever the Church which hath Antiquity, Universality, and Consent, shall teach, or declare, as matter of Faith, of That in no wise may the Christian doubt, (f) saith *Lyrinensis*. And why so, if not infallible? Last

(d) *St. Aug. Ep.*
28, 29. ad Donat.
Ecclesie morem
fundatissimam fidem
fundatissimum, con-
suetudinem Ecclesie
fundatissime; autho-
ritatem stabilissi-
mam fundatissime
Ecclesie.

(e) *St. Chrysost.*
Ecclesia, radices in
Cælo potius fixas
habet quam in Ter-
ris.

(f) *Vincent Lyrinens.*
Quod absq; &c id
absq; quoq; intelligat
absq; ulla dubitati-
ly, esse credendum,

g) St. Bernard,
Eg: vero quod ab
Ecclesia ac episcopa-
tus & ceteris & trado

ly, (g) St. Bernard gives the same assurance
to Christians; Whatever the Catholique
Church of Christ teacheth, that I must surely
believe and deliver. Why so secure, if the
Catholique Church it self may Erre? No, it
cannot, it shall not Erre for ever. *Ecclesia est
Deus*, saith St. *Chrysostome*, the Church is infal-
lible, for the Church is God: that is, the head
of the Church is Christ, and the head of Christ
is God: So antient an Article of our Faith is
the Churches Infallibility.

IF, from the Beginning of Christianity, there
was a Church which was infallible, and
was so to continue in visibilty through all ages;
that All may securely come unto her; The
next thing to be enquired, is, which among so
many pretending Societies, is that one *Infalible
Church*, whose Universality for Place, whose
Consent for Succelsion, whose Antiquity for
Time, may assure us, She is that Church that
was *ab initio*: was from the Beginning, and is
the unquestioned Church of Christ, unto
this day, that she is the Church of Christ, all saying

Now

Now the *English Church*, to speak in (a) *St. Aug. Lib. i. cont. Parmen. Multa frustra de illo frustra per totam Africa facta sunt. Sic sic necesse est ut minuatim Secti concessio- que dispereant qui tumo en animosita- tis sue Catholice pacis sine fimo vin- culi pretulerunt.*

St. *Augustines* phrasis, it was at first not *Ecclesia*, but *Frustrum*; an inconsiderable remnant, compared with the *Catholique Church*, from which it was, and is at this day divided. And as *St. Aug.* observed of the many Sects of *Africa*, so we of the numerous spawn of that first *English Schism*. *Multa frustra estis de illo frustra*; Many contemptible Schisms are sprung from the Original Schismatiques, by the just plague of God, saith *Aug.* who will ever confound by sundry Divisions those who first proudly brake the *Catholique Peace* of the *Christian World*.

This *English*, this distracted Church, hath not then the face of a *Catholique Church*.

But there is a most ancient Church, founded by our Lord upon *St. Peter*, and *St. Paul*, saith *Irenaeus*, (b) in that promise; *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it*, *Matth. 16.* That is the Church founded by our Lord, to be the *Light of Nations*. It is therefore the prerogative of that Church, of that Pastour, to be infallible, saith (c) *St. Bernard*, because of our Lords Prayer; *Ego pro nobis, ad nos indicantes; Confundimus omnes eos qui quoquo modo praterquam oportet colligunt.* (c) *St. Bernard in Lyc. 22.* Dignum namque arbitror ibi potissimum refecturi damna fidei; ubi fides non possit seipsum detestari. Hec est prerogativa huius sedis. Cui enim alteri dictum est? *Ego pro te*

te rogavi Petre ne deficiat fides tua; and thither all Heretical Churches ought to return, as to the Mount of God, thence to repair the ruines of their decayed Faith, faith the same Father. If you have left your Fathers Faith, and spent that Patrimony among Harlots, *i. e.* adulterate Hereticks, be not ashamed, but as spiritual Prodigals, return back to the Roman Church, that begat you into the Faith of Christ, for there the inheritance of our Fathers Faith is kept, where it cannot be corrupted, faith (d) *St. Jerome*. This is that infallible Church, in the expresse words of *St. Bernard*, and *St. Jerome*, and all Antiquity.

From the Beginning therefore was the Roman church made the Principality of christians (e) faith *Ireneus*, and all churches bound to recurr thither as Subjects to their Prince. It was the institution even of our Lord himself, faith *St. (f) Clement*, that the churches government should begin in *St. Peter* over the Apostles themselves, to teach the Christian World obedience to *St. Peters* Successors for ever. There then began the Supremacy of the Roman Pastour even in the Apostles time, in *St. Peter*, who was the beginning of the Orthodox Faith: the first Priest of the church of God (g) the Apostles Father, the Counsellor of christians, the Pillar of the church

(d) *St. Hieronim.*
Pecigato a sobole
male patrimonio a-
pud vos solos incor-
rupta Patrum serva-
tur Authoritas,

(e) *St. Iren.* Ad
hanc Ecclesiam
propter potiorem
Principalitatem ne-
cesse est omnem Ec-
clesiam convenire.

(f) *Epist. 1. Cle-*
mentis. Nec inter
Apostolos institutio
par fuit sed unus
omnibus praeiit,

(g) *St. Clemens.*
Petrum Apostolorum
Præm vocat qui
clav. s Regni caelestis
cepit, *Epist. 5.*

church, the head of Apostolical Society, saith *St. Christostome*: In short saith the same Father, he was President over the whole world, in his 42 homily upon *St. Ignatius*, he was the Apostle both of Jew and Gentile, saith *St. Jerome* (b) and because of the eminent power given him by our Lord, he came down from *Antioch* to *Remeto* to confound the Western Idolaters, saith (i) *Eusebius*.

And throughout all Ages from the Beginning it was so.

The Roman Bishop, from *St. Peter* to this day was the Supream Pastour and Governour in Church-matters over the whole House of God. *Simon Peter* lovest thou me? Feed my Sheep, Feed my Lambs, *Job. 21*: Upon which words all Antiquity glossed as (k) *St. Bernard* doth to *Eugenius*; Thou art Pastour of all the Pastours: Thou art not Governour of this, or that Region, or City, but of all the Sheep of Christ. Other Pastours have the care of some part, thou art called to the fullness of power over all. They have their limited power, thine is extended over all their powers. Thy priviledge is not to be shaken by the tempest of any Heretick. And *Ep. 131*. The fullness of power over the churches of the World is given by a singular prerogative to that

(b) *Hieron. in Epist. ad Savinam. Cornelium primum ab Apostolo Baptizatum salutem gentium dedisse & ad illius meriti pertinuissse mysterium, quo Petrus de Circumcisionis angustiis transferebatur ad preputi Latitudinem ex Clemente.*

(i) *Eusebius. Probabilissimus omnium Discipulus qui obsecratorem mundi plagam occidentis velut omnium potentior illuminaret precepsus est.*

(k) *St. Bernard lib. 3. de Consid. c. 8.*

Tu es cui claves tradite sunt, cui oves credite habent illi assignato greges singuli singulos, Tibi universi credidi uni unus, nec modo ovium sed & Pastorum, Tu unus omnium Pastor. Unde id probrum queris? Ex Verbo Domini. *Joh. 21. &c. Epist. 131. Plenitudo Potestatis super universas orbis Ecclesias singulari prerogativa,*

Apostolica sedi donata est, qui igitur potestati huic resistit, Dei ordinationi resistit.

See of Rome, and whosoever resists this Ordination, resists the power of God.

Thus spake all the Fathers, upon this, and the like Texts of Scripture, from the Apostles dayes, to St. Bernard.

And thus spake the 4 first General Councils of the World.

The Nicene thus, (1) Canon 39. The Roman Bishop is Head and Prince of all the Patriarchs: He is *First*, as St. Peter was, to whom power is given over christian Princes, and their people. He is the Vicar of Christ our Lord, over all people, and all christian churches, and who denies this, let him be Excommunicated.

In the (m) 2d. Council, *Damasus* was President, who summoning the Eastern Bishops to that Council, by the Mandate of his Letters, sent to *Theodosius* the Emperour, tells them, he had received the first parts of Government over the whole Church; to whom the Eastern Bishops, in their Letters to *Damasus*, and St. *Ambrose*, return their obedience in these words. Ye have sent for us to the Council, by the Imperial Letters, as your own Members, to whom we give all reverence.

And (n) three Emperours made a Law, (1) *Theodor. Lib. 5. cap. 9.* Vos quo fraternam vestram erga nos charitatem declararetis, Consilio per Dei voluntatem ac nutum *Rome* coacto, nos velut membra propria pro Imperatoris sanctissimi Literarum accersivistis. (c) In Cod. *Iustiniani.* De summa Trinitate & fide Catholica Leg. 1. Imperatores *Gratianus*, *Valentinianus*, & *Theodosius*.

that the Empire should embrace no Religion, but what St. Peter gave the Romans, which Damasus the High Priest of the Romans kept to this day. And St. Ambrose, in *Timoth. 1. Cap. 3.* saith, the Church is the House of God, whose Rectour is Damasus.

In the 3^d. General Council, Nestorius was condemned of Heresie, not by the Council alone (saith Evagrius, and St. Prosper) but by the Authority of *Caelesthine*, that is, saith *Lyrinensis*, not only the *Latera*, the Bishops of the South and East; but, *Caput Orbis*, the Head of the whole World, *Caelesthine* condemned him:

The *Chalcedon* Council, of 600. and odde Fathers, in the first, fifth, eighth, tenth, sixteenth Actions, define it is as an Apostolical Truth; that all Primacy both of Honour and Government, of right belongs to the Arch-Bishop of *Rome*, *Act. 16.* And in this Council, *Paschasius* cites the sixth Canon of the *Nicane* Council; *Quod Ecclesia Romana semper habuit primatum.*

Thus the Acts, the Epistles of these 4 general Councils, and the general Councils since, both the representative church of Christ, and diffusive, in all ages, upon all church decisions, cite and suppose, the *Roman* Bishops Supremacy, as one of the most ancient and fundamental customs in the church of God.

Yet, as St. Gregory tells us; Heretiques alwayes attempt to subvert this church, because she is animated by the holy Ghost.

Cunctos populos quos Clementia nostra riget Imperium in tali volumus religione versari quam

D. P. lum tradidisse Romanis, Religioque adhuc ad ipso innuata declarat quoniam Pontificem Damasum sequi claret.

Prosper in Chronica. Nestoriane impietati praecepta Cyrilli Alexandriae Episcopi industria & Papa Caelestini repugnantia auctoritas.

Chalced. Concil. Act. 16. Senatus dixit omnem quidem primatum & honorem praeceptum secundum Canones Antiquae Romae Dei altissimi Archiepiscopo conferri.

Sometimes, they tell a story even out of St. Gregory, that it was a mark of Antichrist, to be so much as named Universal Bishop: who styles it a new, prophane voice, *Ep. 32.* and blasphemy, &c. As if St. Gregory, when he wrote against the Universality of *John* the Schismaticque of *Constantinople*, intended to abrogate the Universal Supremacy of the Roman Pastour; a primitive tradition of the christian Faith. I demand,

Could it be a prophane voice? could it be blasphemy in more than (o) 600. Fathers, in the *Chalcedon* Council, to salute St. *Leo*, Universal Bishop? and yet St. Gregory saith it was the voice of the whole Council. And when *Eulogius*, Patriarch of *Alexandria*, gave St. Gregory the title of Universal Bishop, St. Gregory did not reject the title as blasphemous, but in humility wrote back to him thus; (p) I affect not glorious titles, but to serve God. In which sense only, St. *Leo*, and St. Gregory, refused that name of Universal Bishop. But as to Supremacy it self, no Saints practised it more, or more universally, over the whole converted World, than St. *Leo*, and St. Gregory. First then,

St. *Leo* govern'd all the Bishops of the christian World, not as an Antichristian Usurper, but by the command of God. He declares to the Bishops of (q) *Sicily*, that he was President over our Lords Flock, and that his care extended over all the churches. (r) In his Letters to *Martian* and *Faustus*, he tells them. We have the care of the whole church.

(o) St. Greg. Lib. 1. Ep. 76. 80. Solus Pontifex Romanus a tanta S. nodo appellatur Universalis Episcopus. Lib. 7. Epist. 3.

In Demotione Dof. c. 1. Sanctissimus & Beatissimus Papa Universalis Emerita Leo, &c.

(p.) Gregor. Non quæro verbis proferat moribus.

(q) Ep. 16. ad Episc. Sicilie ut procurium Ecclesiarum impigo Vigilemus effectu. Monente enim Dominice Vocis Imperio, &c.

(r) Epist. 30. ad Martianum & Faustum. Quantum curam

He governed in *Alexandria*, when he admonished *Dioscorus* thus: (f) *Peter* received an Apostolical Principality or Preheminence over the Apostles, and the *Roman Church* continueth in the same institution. He ruled the Patriarch of *Constantinople* in (t) *Flavianus* case. He govern'd in (u) *Thessalonica*, where he made *Anastatius* his Deputy, because, by the command of God, he had the prime care over all the Churches, Ep. 82. He ruled in *Germany* and *France*, Ep. 86. He govern'd the Bishops of (x) *Vienna*, Ep. 87. where he proclaimes *Hilary*, and

every man damned, that opposeth the principality of the power of the *Roman Pastour*. He ruled the Patriarch of *Constantinople*, *Anatolius*, Epist. 32. (y) and proves this universal Authority to have been in the *Roman Pastour* from the Beginning, viz. when the Apostles were equally chosen to that Office; yet saith *St. Leo*, it was given to one then to govern all the rest, that to the one Seat of *Peter*, the care of all the churches might beleng. Thus spake this Saint in imitation of (z) *St. Cyprian*; who, when he had said all the Apostles had equal power and dignity with *Peter*: he adds, that beyond that grace of Apostleship, *St. Peter* had another power given

(f) Epist. ad Dioscorum. Alexan. Petrus Apostolum a Domino accepit Principatum & Romanam Ecclesiam in ejus permanet institutis. Epist. ad Dioscorum. Epist. Alexandr. Ep. 45. ad Synod. Chalced. Tamen in his fratribus Paschasius Lucencio Episcopus. Bonifacio & Basilio Prae-byteris qui ab Apostolica sede directi sunt. Me Synodo vestra fraternitas Existimet praesidere. Concil. Chalced. ad Leonem. Dioscorus contra ipsum cui Vineæ custodia a Salvatore Commissa est extendit infamiam i.e. contra tuam Apostolicam sanctitatem. (t) Epist. 8. ad Flavianum. Constantinop. Episc. Facti qui nolle voluntus rationem & usq; ad nostram notitiam cuncta deferri. (u) Leo Epist. 82. Anastasio. Episc. Thessaloni. Vices mei moderaminis tibi delegavi ut eam quam principaliter Universis Ecclesiis ex divina institutione debemus. (x) Ep. 87. ad Episc. Viennae cui quisquis principatum & Rimat denegandum semetipsum in Infernum demergit.

(y) Cum omnium Apostolorum par esset Electio, Unitatem datum est ut ceteris praemineret; ut ad unam Peris sedem Universalis Ecclesiae cura confluere. Ep. 82. ad Anastasium.

(z) St. Cyp. Lib. de Unitate Ecclesiae. Tu es Petrus, &c. Et quamvis Apostolis omnibus post suam Resurrectionem parem tribuere potestatem & dicere.

Sicut Petrus misit me, & Ego mitto vos, tamen ut Unitatem manifestaret, Unam Cathedram constituit, & Unitatis ejusdem originem ab uno incipientem suo autoritate deposuit. Hoc enim utique ceteri Apostoli quod Petrus pari consorcio praediti, & honoris, & potestatis, sed Exordium ex unitate processerunt. Primatus Petri datur. ut una Christi Ecclesia una Cathedra monstraretur.

(a) *St. Hieron. in Mat. 6.* Inter duodecim unus eligitur, ut capite constituto Schismatis tollatur occasio.

him for unity sake over the Apostles : *Sed Exordium ex Unitate, &c.* The primacy is given to Peter, saith *St. Cyprian*, that one church of Christ, one chair might be shewn to the whole World, for the unity of christians. With whom also (a) *St. Jerome* accords, in these words ; Among the twelve, one is chosen *Head* or Governour over the rest of the Apostles, that there be no schism in the church of Christ.

This *St. Leo*, when *Anatolius*, moved by the Emperour, that the *Roman* Bishop would grant precedency of privileges to the Patriarch of *Constantinople*, (because it was *New Rome*) before that of *Alexandria*, or *Antioch*; he reprehends *Anatolius* for his insolency; and tells him: (b) *Alia Ratio est rerum Secularium, alia Divinarum*; the dignities of the Church depend not upon the motions of State : let *Anatolius* be content to be Bishop of the Royal City which he shall never be able to make the Apostolique See. And when *Anatolius* urged the third canon of the first Council of *Constantinople*, where it was defined : (c) That the Bishop of *Constantinople* have primacy of honour next to the *Roman* Bishop, because that City is *New Rome*, he denies (d) it to be a canon of that Council, but a subscription of some Eastern Bishops only, in that it was contrary to the 2 canon of the same Council, which decreed, that all privileges to *Antioch* & *Alexandria* be kept accord-

(b) *Epist. 52. ad Marianum* Multum *Anatolius* proprio detrahit merito, Si illicito optat crescere augmento. Habet autem sicut optamus *Constantinopolitana* Civitas gloriam suam, ac protegente dextra Dei, diuturno clementia vestri fruatur imperio. *Alia* tamen ratio est rerum, humanarum alia Divinarum : nec pariter illam Petram quater Dominus in fundo mentis posuit, stabilis erit ulla constructio : Propria perdit qui indebita concupiscit. Non dedignetur Regiam civitatem, quam non potest Apostolicam facere sedem. (c) *Constantinopolitanus Episcopus* habeat honoris Primatu post Romanum Episcopum, propterea quod Urbs ipsa sit junior Roma. (d) *Epist. 52. aut 53.* Quorundam Episcoporum subscriptionem factum esse, cum quadam ejus notitia ad Apostolicam fidem delata.

ing to the *Nicene* canons. And in an Epistle to (e) *Pulcheria*, he styles it a vain attempt of a few Eastern Bishops, to exalt that See, because it was *New Rome*; an argument which St. *Leo* scorned, when he gave the quite contrary reason, for the *Roman* Bishops supremacy: viz. that *Rome* became the head of the world, because St. *Peter* sat there: and that (f) Cities rule extended further by its Religion, than ever it could do by its secular Domination. Neither did St. *Peter*, saith *Leo*, come from *Antioch* to *Rome*, because it was the imperial seat, but that the great City of superstition, might be made the chief seat of Religion, from whence the christian Faith might confound the Idolaters of the whole earth.

(e) Epist. ad Pulcheriam. Frustra Episcoporum quorundam profertur consensus, cui tot annorum series negavit effectum.

(f) Sermo 1. in natali Petri & Pauli. Roma per sacram beati Petri sedem cunctis orbis effertur. Iustus præsidet Religionem Divina quantitate dominatione terrestri.

And as impossible is it, that there ever was any such Canon in the *Chalcedon* Council as Heretiques boast of, viz. That in the penultimate Canon of the said Council, it was defin'd, that the Patriarch of *Constantinople* have equal privileges with the *Roman* Bishop; because that City was *New Rome*: When *Constantine* declares he left that City to St. *Peter's* Successors, for another reason, viz. because it was not fit that the Earthly Emperours should Rule there, where the Principality of Priests, and head of the Christian Religion was plac'd by the command of God.

Epist. 75 Calcedonensem Synodum Apostolicæ sedis firmavit auctoritas.

Tom. 1. Concil. Quoniam ubi Principatus Sacerdotum & Christianæ Religionis caput ab Imperatore cælesti constitutum est. Iustum non est ut illic Imperator Terrenus habeat potestatem.

Epist. 38 44. 45. 66. 77. 86.

And at the same time *Constantine* names *Silvester* the Universal Bishop. And the same Council at *Calcedon* names *Leo* Bishop of the Universal Church. And in the 6th. Action, *Paschasius*.

circa.

cites the 6th. Canon of 300 and 18 Fathers: That the Roman Bishop had the Primacy from the Beginning: and the whole Council spake thus: We have well considered, that all Primacy and chief honour, according to the Canons, be reserved to the Bishop of *Old Rome*, not only Primacy of Order, but of Government or supremacy over all christians, saith *Leo*, Ep. 85. We have received the care of all the Churches, by the command of God.

Ep. 85. Pro Sollicitudine quam universis Ecclesiis impendimus ex Divina institutione.

Exercuit Primatum in Episcopos Italia Lib. 1. Indict. 9. Epist. 52. Lib. 2. Epist. 15. Lib. 1. Indict. 9. Ep. 16. Ep. 31. Exercuit Primatum in Episcopos Africa. Lib. 1. Ep. 72. ad Gremadium. Lib. 7. Epist. 32. ad Dominicum Carthaginensem Episcopum. Exercuit Primatum in Episcopos Hispania. Lib. 11. Epist. 50. Johannis defensori. Ep. 53. Exercuit Primatum in Episcopos Græcie Lib. 2. Ep. 67. Lib. 4. Epist. 15. Johannis primæ Justiniane. Lib. 4. Epist. 50 ad Corinthiarum Episcopum. Lib. 10. Epist. 36.

Episcopo Spodritano: Johannes primæ Justiniane Civitatis Episcopo, vices servat nostras. Exercuit Primatum in Episcopos Sicilia. Lib. 2. Indict. 10. Epist. 4. Maximianum Episcopum Syracusanum super cunctis Siciliæ Ecclesiis vices sedis Apostolicæ ministrare decernimus. Lib. 11. Epist. 43. ad Johannem. Episc. Penoritanum. Illud admonemus, ut Apostolicæ Sedis Reverentia nullius presumptione turbetur: Tunc cunctis huiusmodi membris in huiusmodi sedis nulli puer injuria. Rexit in Corsica. Lib. 1. Epist. 76. ad Episcopum in Corsica. Rexit in Sardinia. Lib. 7. Epist. 3. Indict. 1. in Dalmatia. Lib. 4. Epist. 9. Episcopis petilliticum, de Johanni quem confirmat velut delegato sedis Apostolicæ obediunt. Lib. 5. Epist. 26. debuisti repulsum cognoscere, quem sedes Apostolica repetebat. Lib. 5. Ep. 48. Exercuit Primatum in Episcopos Gallie. Lib. 4. Epist. 5. Indict. 12. Epist. 11. ad Monasterium Sancti Mardis in

St. Gregory exercised the like supremacy over all the Churches. *Primum in orbe pontificatum gerebat*, saith our own Bede. He had the first Priesthood of the christian world. This Gregory govern'd the Bishops of Italy, as of *Ravenna, Naples, Aquileia, Cuma*; of *Africa, Spain, Grace, Sicily, Corsica, Sardinia, Dalmatia*; the *Gallican Churches, Ireland, England*: Deposed, Excommunicated, appointed Deputies, receiv'd Appeals, decided in all Church matters throughout the converted world, as is evident in many of his Epistles, especially in that to *Vigilius* of *Arles*; where he gives in charge, That if any contention happen in the matters of Faith, it be referred to our knowledge, that it may receive an infallible or final decision from the Apostolical chair.

From all which it is apparent that the Title of Universal Bishop, which John affected, was of another nature, from that Office of Universal Pastor or Bishop; which all good Christians ever confessed of Divine right ever to belong to the Roman Bishop: which appears from the Epistle of Pelagius and Gregory, where they charge him with Antichristian pride for affecting a Title and a jurisdiction that would destroy all the Bishops of the world, and christianity it self. In two respects, First, as a Rebel or Traytor to Gods Deputy, he affected universality of Government, the Roman Bishop being the sole spiritual Prince of all christians, by the command of Christ. Secondly, in that his aim was to destroy every Bishop, while himself as Universal Patriarch governed all the Presbytery of the Eastern World. Whence it followed, that when he died, Episcopacy died also, and Presbytery, and the Devil were to govern the church of God in his place. This was the antichristian design, as St. Greg. declares it in its formality, *Lib. 4. Ep. 30. Ut despectis fratribus Episcopus appetas solus vocari.* And Pelagius gives the same reason: *Quia si summus, &c.* For if he be named Universal Patriarch, in his sense, the Name and Office of Patriarch or Bishop will be taken away from all others.

Lastly, St. Gregory concludes with St. Leo, that the Roman Bishops supremacy was not derived from Phocas, or any Emperour, but from the Authority of God, *Lib. 2. Ep. 30. The Apostolical See, God being*

Si quam contentio- nem in fidei causa evenire contigerit, cujus vehemens sit dubietas & pro sua magnitudine, Judicium sedis Apostolicæ indigeat. Ad nostram ducere studeat rationem, quatenus nobis valeat congrua sine dubio sententia terminari.
Ep. ad Maritimum Imperatorem Nullus Patriarcharum, &c. quia si summus Patriarcha universalis dicatur, Patriarcharum nomen cæteris denegatur.

Lib. 2. Ep. 30: Sedem Apostolicam Deo Autore placam cunctis constare Ecclesiis,

the *Author*, is President over all Churches

And by vertue of those words to our Saviour, in

In *Matth. 16.*

Denig. Romanum
Ecclesiam ob ea
Christus dixit
Petrum omnium
Ecclesiarum esse
Caput.

Psal. Penit. 4.

Mat. 16. to Peter: *Thou art, &c.* The Roman Church is made head of all the Churches. A Title which the Roman Bishop ever had from *St. Peters* dayes. He is the head of all Priests, and of the Christian Religion: saith *Constantine of Silvester*; That Chair is the Chair in which sat the Head of all the Apostles, *Peter*, saith *Optatus*. After our Saviours

St. Optat. Cathedra
in qua sedent omni-
um Apostolorum
Caput Petrus.

St. Aug. in Matth.
16. Post Salvato-
rem omnes in Petro
Coatinentur Iplum
enim constituit Ca-
put Eorum.

St. m. 127. de Ter-
pore, Et us Caput
Ecclesie & Immo-
bis fidei fundamen-
tum.

Vncent. Lyrinsf.
N n solum Caput
O. bis sed Latera
Cap. 42. contra Hx-
reses.

decease, all Christians are under *St. Peter*, for our Lord made him their Head, saith *St. Augustine*. *Peter* is the Head of the Church, and the Foundation of our Faith, that cannot fail, saith the same Father. He, (that is *Celestine*) Head of the World, saith *Vincentius Lyrinensis*, condemned *Nestorius*. The Bishop of the City of *Rome*, saith (g) *Paschasius*, before 600 and odde Fathers, who is the Head of all the Churches. And the whole Council wrote to *Leo* thus; (b) Thou art set over all the priests,

(g) *Alione. It.*
Cum omnes ordine
consecrati essent
ante cancellos Altaris
Paschasius Vicarius
f dis Apostolicæ dixit
Papa urbis Romæ
quæ est Caput om-
nium Ecclesiarum.

(b) *Synod. Chalce-*
don, ad Leonem.
Sacerdotibus tu
quidem sicut mem-
bris Caput peras.

as the Head is over the Members. Thus was this Title of Head given to the *Roman* Pastour, from *St. Peter*, downwards by all Antiquity of the first five ages after the Apostles.

Then it was not the fashion to torture the brains of men with these novel scruples: As, That, this Head of the Church may be an Idolater, as *Marcellinus*; a Heretique, as *Liberius*, there may be three Heads at once, as in the Council of *Basil*; there hath been sometime none at all. In such cases, what shall become of the Body of Christs Church? It

must follow its Head, and be either an Heathenish Body, an Heretical Body, a Schismatical Body, or no Body at all, where no Head is. With these perplexities do your Socinian-wits amaze the over-credulous people of this blessed Nation.

Whereas,

Our fore-Fathers solv'd all these petty doubts long ago; viz If (a) *Marcellinus* be an Idolater out of fear, then let him judge himself, for no man living can judge the first Authority. If *Liberius* be a Heretique in a forced subscription only, all the world shall follow him safely in his Catholique Decrees. If no Head: if many Heads at once, we must, saith (b) *St. Cyprian*, wait, resting upon the former traditions of Faith and Discipline, till God shall send us an undoubted Authority, in that place, to decide all the emergent controversies of the Church.

Put the case as high as you will, let the *Roman Bishop* be a Necromancer, as vicious in Moralls, as *Baronius*, and *Erasmus*, and *Stapleton*, speak some of them to have been; (c) *St. Augustine* hath put a case beyond all these; what if he be a *Traditor*, one that aims to betray christianity? Yet fear not, saith the Father, he shall never be able to prejudice the Faith of Innocent Christians, for whom our Lord hath provided, saying *Mat. 23. Doe what they say, not what they doe*: that is, what they teach as the

(a) *Marcellinus* se ipsum judicavit, nulla enim sedes judicet primam sedem.

(b) *St. Cyprian*. Nobis differendæ hujus rei necessitas major incumbit quibus post excessum Nobilissimæ memoriæ Viri Fabiani, Nondum est Episcopus propter rerum & temporum necessitatem institutus, qui omnia ista moderetur, & eorum qui lapsi sunt possi cum auctoritate & consilio habere rationem.

(c) *St. August.* ad litteras *Donatistæ* in illum autem ordinem Episcoporum qui ducitur ab ipso Petro usque ad *Assisium* qui nunc eandem Cathedram sedet etiam si quispiam Traditor per illa tempora surrexisset

nihil præjudicare Ecclesiæ & Innocentibus Christianis quibus Dominus providens ait de proficis malis. *Matth. 23.* Quæ dicunt facite quæ autem faciunt nolite facere dicunt enim & non faciunt ut certa sit spes fidelibus quæ non in homine sed in Domino collocata nunquam tempestate Sacriligi Schismatis dissipetur.

Successors of the high Priest in the house of God; That observe to doe, and be confident in our Lords word, and not in man; for he hath promised that no tempest of heresie or schisme shall ever arise thence to abuse the Faith of the Christian world.

And so visible hath the providence of God been over this Church in preventing all heresie thence, that the Roman Pastour still suppressed every heresie as it arose to infect the world.

Her *Simon Peter* damned *Simon Magus* the first heretique. Her *Victor* suppressed *Blastus* and the *Quartodecimans* of *Asia*. Her *Felix* anathematized *Sabellius* & *Samosatenus*. Her *Cornelius* confounded the *Novatian* heresie. Her *Meliades* & *Stephen* extinguished the *Donatists* of *Africa*. Her *Pontianus* oppressed the *Montanists*. Her *Sylvester*, *Felix*, *Julius* & *Liberius* wholly destroyed the *Arian* faction. Her *Damasus* condemned the *Apollinarists* and *Macedonians*. Her *Anastatius* the *Orogenists*. Her *Zozymus* checked the *Pelagian* heresie. Her *Celestino* excommunicated *Nestorius*. Her *Leo* overthrew the *Eutichian* heresie. Her *Gregory* the great declared against the *Eastern* schism, begun in *John* of *Constantinople*. Her *Adrian* subverted the *Iconoclasts* & *Photius* his schism. Her *Nicholas* sentenced the *Berengarian* heresie. Her *Clement*, at the Council at *Vienna*, suppressed the *Beguardis* and *Beguius*, the fore-runners of the *Protestant* heretiques. Her *Martin* prevented the heresie of *Wickliffe*. Her *Eugenius* in the *Florentine* Council reduced the *Eastern* schismatiques to *Communion*. Her *Paul* the third, and *Pius* the fourth

fourth in that famous Council at *Trent* damned the heresies of the Reformers, *Lutherans* and *Calvinists*.

Thus, from the Beginning to this day, hath the Roman Churches Pastor, and her Supremacy con-founded all heretiques and schismatiques of 16 Ages, and her self not in the least spotted with any heresie from the Beginning. Yet as the *Donatists* of old, so the modern *Socinians* of the English Clergy, charge heresie upon one eminent Bishop of the Roman succession, viz. *Liberius*, who was with *Athanasius* the *Antesignanus* of the *Nicene* faith, of his time; who protested to the *Arian* Emperour he would endure all torments, and death, before he would suffer the *Arian* heresie to infect the Christian world. And when he was in Exile, he subscribed the *Arian* heresie, saith *St. Jerome*, forced to it by the detestable *Fortunatianus* of *Aquileia*; yet he did not subscribe the *Arian* heresie saith *Zozomen*, but *Eudoxius* and the *Ætians* heretiques spread that rumour in the East after *Hosius* had submitted to the Emperour, which cunning report of the *Arians* deceived *St. Jerome*, and *Ruffinus*. In the subscription, saith *Athanasius*, *Liberius* was innocent; the

De Librio.

S. Jerom. in Catalo- go Viror. illuſt.

Fortunatianus Aquileienſis in hoc detra- hibilis habetur, quod *Liberium* pri- mus ſollicitavit & fregit, & ad ſub- ſcriptionem hereſe- os compulſit.

Zozomen. Lib. 4. c. 14. Nam cum *Eudoxius* & cæteri cum eo *Antiochie* heretici *Æiane* fau- tores Epistolam *Hosii* naſci fuiſſent rumorem diſſipa- runt, *Liberium* quoque verbum Conſubſtantiale re- jeciſſe.

Zozomen. lib. 4. cap. 4. Vicſſim autem Confeſſionis fidei formam a *Librio* adduxerunt, quæ illis qui filium Pa- tri non ſubſtantia, & cæteris rebus om- nibus ſimiliter aſſe- verarent interdixit Eccleſiã.

Socrat. lib. 4. cap. 11. *Macedoniani Librio* Literas offerunt; ille eas recipere no-

luit. Nam eos ſectæ *Ariane* fautores dixerit, propterea ab Eccleſia recipi non poſſe, utpote qui fi- dem *Niceni* Conſilii abrogave- rit. *Epist. Liberii ad Conſtantium Auguſt.* Nil addidi *Epiſcopo* utro- biſque *Rome*, Nihil minus paſſus ſum, & illam fidem ſervans, quæ per ſucceſſum tantorum *Episcoporum* cucurrit, illibatam cuſt. dire ſemper exopto. *St. Athanaſ. Epist. and ſolitariam vitam eg- ntes.* Magna quoque & ibi dicendi Libertate uſus eſt. Deſine i quiens Imperator proſequi Chriſtianos: Ne tanta per me hæreticam Impietatem in Eccleſiam introducere. Ad omnia potius parati ſumus quam nos Chriſtiani eo devenimus ut *Arianis* appellamur. *Liberius* poſt Exactum in Exilio Biennium in- flexus eſt miniſq; mortis ad ſubſcriptionem inductus. Verum illud illud ipſum & eorum violentiam, & *Liberii* in hæreſim odium, & ſuum pro *Athanaſio* ſuffragium cum Liberos affectus habebat ſatis co- auguit: Quæ enim per tormenta contra priorem ſententiam extorta ſunt ea jam non merentium, ſed ita cogentium Voluntates habendæ ſunt.

error was of humane frailty only, and whatever it was, it was not his, but the Emperours. For the force then put upon him, did manifest his *bate* to Heresie: his suffrage for *Athanasius* had he been free: and the violence of the *Arians*. And during the time of banishment, to prevent any infamy the *Arians* might asperse him with. As to the *Nicene* Faith, he composed a form of confession; That whoever did not confess the *Son* equal in substance with the Father, should be interdicted the church. And after exile, the same incomparable *Liberius* rejected the *Macedonians* from his communion, because he heard they favoured the *Arian* Heresie. And lastly, in an Epistle to *Constantius*, he concludes; I have added nothing to the Episcopacy of the Roman City, I have suffered nothing to be lost, but have kept the Faith which descended to me from my Fathers.

This was that *Liberius*, famed over the whole Earth, for his care of the *Nicene* Faith; for which, and other excellencies, St. *Epiphanius* names him a blessed Bishop of Rome. And *Siricius*, his next Successor, styles him, *Veneranda memoria predecessor meus*; *Liberius*, a man venerable. A man so holy, that all Rome lamented his banishment, saith *Socrates*. And had mutiny'd against the Emperour; had he not sent him timely home to Rome, saith *Zozimene*. He was a most excellent Bishop, saith *Theodoret*. He was an exemplary man to all posterity, saith *Nicephorus*. He was a very holy man, of

Siricius Epist. ad
Himerium.

Socrat. Lib. 4.
Cap. 12.

Zozim. Lib. 4.
Cap. 10.

Theodor. Lib. 2.
cap. 17.

Nicephor. Lib. 9.
Cap. 37.

happy memory, whose life was imitable, saith St. Ambrose. He was so beloved of all, that the Matrons of Rome vowed to go after him into banishment, if he were not sent home to them again, saith Theodoret. In a word, he was before, in, and after his return from exile; *Celeber in sanctis & magnus Liberius*: Lo, this the Man, whom the Donatists of old, and our new Donatists of the English Clergy, name the Heretique *Liberius*, whom all the Earth beside ever honoured as a Saint of God.

St. Amos. L. 10. 3.
de Virginibus. Tem-
pus est soror sancta
beatae memoriae Li-
berii praecepta re-
volvere ut quo vir
sanctior eo Sermo
accedat Gratior.

And as the Donatists of old, so the English Clergy now, reject the Doctrine of the Churches infallibility, because the Donatists, and the Arians, and the Millenarians, and other Errours have overrun the Church of God in sundry ages.

The Donatists indeed shook the Turrets of the Church of the South, saith Baronsius, but not the Foundations of the Catholique Church. For Stephen, with most of the Western Bishops, and the whole East, except *Cappadocia*, were all at that time in Catholique communion: only in *Africa* that heresie and schism was prevalent, which was called but *Part Donati* then, and was but St. Augustines *Frustum*, compared with the Catholicks in the Roman communion.

Neither did the Arians possess the whole World, but some part of the East, and very few in the West. The Nicene Faith was even then Universal, when St. Jerome complained. *Ingemuit totus*

St. Jerome: *Luc. cont. Lucifianos.* De
ὁμοιοῦ nomine
 vero abieciendo Ver-
 risimilis ratio pro-
 babatur quia in
 Scripturis aiebant
 non invenitur &
 multos simpliciores
 novitate sua scan-
 dalizet Placuit au-
 ferri.

Non erat cur
 Episcopis de *Voca-
 bulo* cum sensus es-
 set in tuto. Tunc
ὁμοιοῦ nomen aboli-
 tum est tunc *Nica-
 nie* fidei damnatio
 conclamata est In-
 gemuit totus Orbis
 & *Arianum* se esse
 miratus est. Peri-
 clitabatur Navicula
 Apostolorum, U-
 gebant Venti fluct-
 ubus *Latera* tunde-
 bantur nihil jam
 supererat spei, Do-
 minus Excitatur,
 imperat tempestatem
 Bestia moritur
 tranquillitas rediit.

Episcopi O-
 rientales in *Arimi-*
ensis Consilio de-
 cepti erant ad tem-
 pus sed & cito seip-
 sos corrigebant &
 ante Correctionem
 non in Hæresim sed
 in fraudulentam fi-
 dei formulam ob-
 reptionis consensu in-
 ciderunt.

Concurre-
 bant Episcopi qui
Ariminensibus dolis
 erant in retia corre-
 ptantes Corpus Do-
 mini & quicquid in Ecclesia Sanctum erat se nihil mali in sua fide suspicatos puravimus aiebant sen-
 sum Congruere cum verbis. St. Ambros. *Lib. 1, de fide Cap. ultimum.* Ad simplices decipiendos
 misero colore fraudis suæ Impietatem obduxit.

Orbis & Arianum se esse miratus est. For indeed it
 was but a Delusion, which that wicked *Valens* of
Myrsa, and his Faction, had put upon the Eastern
 Bishops at *Ariminum*, when they requested, that
 the word *ὁμοιοῦ* might be dispensed with, be-
 cause it was a new word, (as Transubstantiation
 of late is) and became scandalous to the vulgar
 christians in the East. Whereupon the Bishops of
 the East, saith *S. Jerome*, stood not upon the formality
 of words, so the *Nicene* sense were in all points ob-
 served.

Upon this advantage, *Valens*, and the *Arian* Fa-
 ction, instilled the *Arian* Heresie, while the Catho-
 lique Bishops were secure. The issue was, saith
St. Jerome, the Ship of the Apostles was in a storm,
 the tempest high, all hope was almost lost, our Sa-
 viour awaked before the Ship perished, checked the
 tempest of the *Arian* heresie, the beast dyes, and a
 universal calm follows through the East, and the
 Catholique Bishops return to their own places
 again.

The Bishops, with great joy, at their return,
 protested the integrity of their Faith: that they
 were deluded by the *Arimine* frauds: that they ever
 held stedfastly the *Nicene* Faith.

Accordingly *St. Ambrose* declares, that this here-
 sie did surprize great numbers, but of the weaker sort
 of christians only, who yet indeed were good chri-

Arians, and did believe materially as the *Nicene Faith* had taught them; excepting the *Vocabulum* of *ousiox* only.

And St. *Augustine*, when *Vincentius* the Donatist pressed this argument against the Catholique Church, her Universality, and Intallibility; viz. That *Arianisme* had once infected the whole world, he (a) replies with St. *Ambrose*, that the Church was at that time eminent and visible in her Catholique Bishops all the world over: (b) Great numbers of the Common people, like the Sand of the Sea, were indeed oppressed with the waves of that heresie: But the Bishops, who were the stars of the Church, stood firm as the stars in the Firmament. (c) This was that time, saith Saint *Aug.* of which Saint *Hilary* complained: and the same St. *Augustine* saith, that of the infirm or weak christians was it only true, that St. *Jerome* spake, *Totus orbis ingemuit, & miratus est se factum Arianum.* Wondered how they became Arians, (d) who then believed the *Nicene Faith*, although obscured by the subtilty of the Arian Bishops, such as was *Valens* and his faction in the East.

(a) St. *Aug. Ep.*
48 con. *Valent.*
Donat. Quod in
suis firmis eminebat,
tunc Ecclesia de in-
firmis autem & se-
ductis. Verum erat
quod dixit *Jerom.*
totus orbis ingemuit
(b) St. *August.*
Quod factum est se-
mini *Arius* sicut
stellæ Cœli, & si-
cut arena quæ est ad
oram maris. Ut in
stellis Cœli paucio-
res, firmiores, clari-
oresq. intell. guntur.
In arena autem ma-
ritimi litoreis multi-
tudo infirmorum, ac-
q. carnalium quæ
fluctibus operi-
tur atque turbatur.
(c) Tale tunc
erat tempus de quo
scripsit *Hilarius.*
(d) St. *August.*

Quis enim nescit illo tempore obscuris Verbis multos parvi sensus fuisse delusos ut putarent hoc ab *Arianis* credi quod ipsi crederent: Quamquam & illi qui firmi missi in fuerunt, & verba Hæreticorum insidiosa intelligere potuerunt; Sed pauci quidem in comparatione ceterorum; sed tamen etiam ipsi quidem fortiter pro fide Exulabant, ac hic Ecclesia quæ per omnes crevit in frumentis Domini. c. c.

This the whole story of that time, as it is related by St. *Jerome* and St. *Ambrose*, and St. *Augustine*, who gave this Answer to the Luciferans and Donatists; as we to the English Socinianized Divines now,

viz. The Churches infallibility was not prejudiced at all, her faith stood fast upon the pillars of the Church, and the visibility of her Pastours all the world over then, as it doth at this day, in despite of the most inconsiderable Divines of the Reformation.

Strange, very strange tis, that the Millenary opinion should lessen the Churches infallibility with wise men: which Doctrine was not taught universally, *ab initio*, as a Tradition of the Apostles.

(e) Greg. Nyssen. *Epiſt. ad Euſtachium & Ambroſium interprete Iſaaco Caſaubon.* Num mille annorum ingurgitationem pollicemur Judaicam? Num victimarum maculationem ierum reſtitutum iis docemus? Num ad terreſtrem *ſe uſalem ſpes hominum inclinamus?* St. Aug. Lib. 20. de Civit. Dei. Quæ opinio utrumque etiam tolerabilis ſi aliqua delicta ſpirituales in illo Sabbatho aſſuturæ ſanctis per Dominum crederentur. St. Jerom. Lib. 3. in Matb. Cap. 19. St. Chryſoſt. Tom. 5. Orat. 7. Juſtin. in Dialogo cum Tryphone.

(e) For as Papias and Irenæus taught it, ſo Dionyſius and Gregory Nyſſen denied it to be Apoſtolicall. It was at moſt but a permitted opinion, with liberty to all good chriſtians, ſaith Juſtin Martyr, to believe of it what they pleaſed. And was a tollerable Opinion, not a Tradition, ſaith St. Auguſtine, while it ſpoke of a ſpiritual Paradife only: but afterwards, when it was taught ſenſually, by Apollinarius, the Cernithians, and Nepos, it was then oppoſed by St. Hierom, Damafus, Gregory Nyſſen, and St. Chryſoſtome: And when John the 22d. would have impoſed it on the Church for an antient Tradition, he was prevented; and Benediſt his Succeſſor, and the Council of Florence defined it to have been a tolerated Opinion only, and no Apoſtolicall Tradition. Thus the Church of God, by her ſpirit of infallibility, takes care that no Opinions be taught for Apoſtolicall Doctrines, which are but the Traditions of Men.

The cuſtom of baptizing Infants doth not in the

the least prove against the Churches infallibility, which tollerates only that, and other customes in divers parts of the world, while they neither pretend to be Apostolical, nor are repugnant to any one Apostolical Tradition, as, this was not, in its first practice. The Custom was both in Greece and Africa, saith (a) *Aquinas*, to communicate immediately after Baptism: but not of necessity; because Confirmation being necessarily to precede the Eucharist, as (b) *St. Cyprian* tells us; and that Sacrament could not be given without a Bishop, and Bishops were not to be found in all places: It follows, that it could not be practised as a thing necessary to Salvation in any part of Christendome. But (c) *St. Dyonis.* and the first Christians had a persuasion that the Sacrament of the Eucharist was the consummation of all other Sacraments, therefore (d) *St. Dyonis.* saith it is almost unlawfull to give any Sacrament, unless it receive its perfection from the Sacrament of the Eucharist, so that in the primitive times it was not practised as a Tradition necessary to Salvation, but as very usefull, in the opinions of *St. Dyonis.* and Antients; for both the Greek and Latin Churches ever taught with one consent, that Baptism alone was sufficient to Salvation. So (e) *St. Basil* and (f) the *Eliberine* Council, and *St. Jerome*, and the *Florentine* Council of the Greek & Latine Fathers, and so *St. Augustine* taught in 600 places with this confidence.

(a) *Aquin. p. 3. q. 80. Art. 9.*

(b) *Cyprian. Ep. 70. ad Januanium.*
Unqi quoque necesse est eum qui Baptizatus est, per ro autem Eucharistia.

(c) *Dionys. Eccl. f. Hierarch. Cap. 2.*
Pontifex Divino ac Deifico prorsus Unguento Virum signans Sacratissimam Communionis participem facit.

(d) *St. Dyonis.*
Nullum fere Sacramentum Hierarchii ordinis sine Divina Eucharistia pe fitur. *St. D. Eccl. Hier. cap. 3.* N que enim ferme fas est Sacerdotis munus mysterium aliquod peragi nisi Divinum illud Eucharistia Augustissimi inique Sacramentum comoleat. *Concil. L. Eccl. Can. 7.* Inuntes etiam san to charitate Divino Sacramento coman care convenit.

(e) *St. Basil.* Qui mortuus est (i. ii) Baptizatus ab omni peccato reguatus est. *Homil. 13.* Baptismus est peccati mors. Animi regenerationis vehiculum ad Coelum Regni celestis conciliatio Adoptionis gradus. *Concil. Eliber. Can. 77. Concil. Florent.*

peccato reguatus est. *Homil. 13.* Baptismus est peccati mors. Animi regenerationis vehiculum ad Coelum Regni celestis conciliatio Adoptionis gradus. *Concil. Eliber. Can. 77. Concil. Florent.*

(g) *Ep. 106.* Nullus qui se meminit Catholicæ fidei Christianum negat aut dubitat parvulos non accepta Gratia Regenerationis in Christo sine cibo carnis & sanguinis potu habere in se vitam æternam per æternam obnoxios.

Lib. 2. de Trinitate Cap. 24. Unde nisi ex antequa ut &c. Existimo & Apostolica Traditione qua Ecclesiæ Christi infusum tenet præter Baptismum & participationem Dominicæ mentis non ad Reg-

nam Dei sed nec ad salutem æternam posse quamquam hominum prevenire hoc enim Scriptura testatur. *Aug. Lib. 2. de Peccatorum meritis & Remissis. Lib. 1.* (b) *Prædestinatio* Regenerationem haberi per Baptismum. *Petrus Chrysologus Serm. 137.* *St. Hieron. in Dialogo adversus Luciferianos.* Si ad Episcopos tantum Imprecationem Spiritu Sanctus defuit nempe in Confirmatione quæ ab Episcopis solum fieri solebat. Legendi sunt qui in Vinculis aut in Castellis aut in Remotioribus locis per Presbyteros & Diaconos Baptizati ante dormierunt quam ab Episcopis inviserentur. *St. Prosper Sentent. 34.* Per Sacramentum Sanguinis Christi intelligi Christi Passionem quam unusquisque participat qui per Dei Gratiam Regeneratur. *Tulgentius de fide ad Petrum.* Firmatione senæ & nullatenus dubites Parvulis qui nec propria voluntate credere nec poenitentiam pro peccato quod originaliter trahunt agere possunt Sacramentum fidei quod est Sanctum Baptisma quandiu eorum ætas Rationis Capax esse non potest sufficere ad salutem. *Tuamenfis Tract. de Statu Parvulorum cap. 23.* Vita non habetur sine Manducatione corporis Christi. Ac societate membrorum ejus qua acquiritur per Baptismum Christum quam isti sancti (ut colligitur ex *Aug. Lib. 21. de Civitate Dei Cap. 25. & Tract. in Joban. & ex Innocent. in Ep. ad Patres Concil. Milvici.*) Intelligunt per illam ad vitam æternam habendam. *Hugo de Sacram. Lib. 2. Cap. 10.* Nulli est aliquatenus ambigendum tunc unum quemque fidelium corporis sanguinis que Domini partem fieri quando a Baptismo membrum corporis Christi efficitur.

Hoc fides Catholica novit, (g) This the Catholic Church knows, that Baptism alone is sufficient to salvation.

And whereas *St. Cyprian* in *Ep. 107.* and *Innocent,* and *St. (b) Augustine* mention a necessity to give the Eucharist to Infants, in his 106. Epistle upon *John the 6th.* Four famous Disciples of *St. Augustine,* viz: *St. Prosper, St. Hugo, St. Fulgentius,* and *Tuamenfis,* expound him thus: That eternal life cannot be had, unless they eat the body, and drink the blood of Christ, and be incorporated into Christ, all which is effected by Baptism alone into the name of Christ.

This is the sense of *St. Augustine,* as to the necessity of being incorporated into Christ: So that, First, This custom of communicating Infants, was never universal. Secondly, It was in no age judged absolutely necessary to salvation by any one Father. Thirdly, It was not certainly a tradition of any

any one of the Apostles, much less of all. And therefore not to be numbred *inter traditiones Apostolicas*, but *inter agibilia hujus aut illius loci*, St. *August. Ep.* 118. Of which custom, and of divers others, there hath been alwayes a large permission in the church of God, till those practises by some emergent circumstance or pretension to universality of time and place which they had not, awakened the Church of God, from the first Council of *Nice*, to the last at *Trent*, to determine what customes and traditions are Apostolical, *what not*:

Pass we on to the Doctrine of Transubstantiation, which, if its age be measured by the *Word*, is but as old as the *Lateran Council*: if from the reality of the Doctrine, is from Christ and his Apostles. For, as the Doctrine of the equality of the Son with the Father, was in substance taught from the beginning, although the *Vocabulum*, *ἰσότης* was not in use till 3. ages after the Apostles; so is it in the Doctrine of the real presence, in which the conversion of the substances of bread and wine into the body and blood of Christ, was believed from the beginning, but the word Transubstantiation was not in use till the *Lateran Council*, to prevent the *Berengarian* heresie in that mystery for ever. *Venerable Bede* taught the same Doctrine in substance which the *Lateran Council* taught 5 ages before, viz. (i) The bread is made the body of Christ; for the substance of bread passeth into the body of our Lord. In the same words and sense taught

(i) *Bede in Lib. Pont. de Trinitate.*
Panis fit Corpus
Ch. hī transiētiā
substantiā panis in
Corpus Christi.

(k) *St. Bernard* St. (k) *Bernard*, and St. (l) *Cyril of Alexandria*, *Serm. de C. na Do-*
mini, *Holla quam* *St. Augustine*, *St. Chrysostome*, *St. Jerome*, *St. Optatus*,
vides jam non est
 panis sed caro mea quæ pendit in cruce; simili-
 ter I quor iste quem vides jam non est vinum sed
 sanguis meus quem pro te tui in pretium. (l)
Alex. St. Cyril Ep. ad Calepurnum, *Iosius* oblatis
 vim vitæ convertens ea in Veritatem propriæ car-
 nis, *St. Chrysost.* Qui vero hæc sanctificat trans-
 mutat. *St. Greg. Nyssen*, Dei Verbo Sanctifica-
 tum panem in Dei Verbo Corpus credo transmu-
 tari trans elementata eorum quæ apparent natu-
 ra. *St. Cyril Cateches* 13. *Myſtagogiva* panis Eu-
 charistiæ post Spiritus Sancti Invocationem non
 est amplius panis communis sed Corpus Christi.
Cyril. Aquam aliquando mutavit in Vinum in *Ca-*
nana Galilee & non credemus dicenti quod Vinum in
 Sarginem transmutasset. *St. Ambrosi. Lib. 4. de*
Sacramentis. Panis iste panis est ante verba Sacra-
 mentorum ubi accesserit Consecratio de pane fit
 caro Christi. *Cap. 4.* Non erat Corpus Christi
 ante Consecrationem sed post Consecrationem, dico
 quod jam est Corpus Christi ergo didicisti quod ex
 pane fit Corpus Christi. Et quod Vinum & qua
 in calicem mittitur sed hæc Sanguis Consecratione
 verbi Cælestis. *Cap. 5.* Antequam consecraretur pa-
 nis est ubi autem verba Christi accesserint Corpus
 est Christi accipite & edite ex eo omnes hoc est
 Corpus meum. *St. Cyprian de Cena D. mini*. Panis
 iste quem Dominus Discipulis porrigebat non effi-
 gie sed natura mutatus omnipotentia verbi factus
 est caro. *St. Jerome* 150. *ad Hedibianus audia-*
mus. Panem quem fregit Dominus deditque Dis-
 cipulis esse Corpus Domini saluatoris. *St. Aug.*
ad Psal. 33. Concione. Ferebatur Iesus in ma-
 nibus suis & quando commendans ipsum Corpus
 suum ait. Hec est Corpus meum ferebat enim il-
 lud in manibus suis. *Lib. Sentent. Prosperi*. Ante
 Consecrationem Panem & Vinum quod natura
 formavit post Consecrationem vero carnem &
 sanguinem Christi.

St. Ambrose, *St. Cyprian*, *St. Cyril*
of Jerusalem, *St. Basil*, *St. Gre-*
gory Nyssen, *St. Irenæus*, *St. Just-*
in, who learned it of the Apo-
 stles, who taught it even in
 their own Liturgies. The
Liturgy of St. Peter thus, O Lord,
 look upon us, and upon this bread,
 and this cup, and make it thy imma-
 culate body, and thy precious blood.
 So the Liturgy of *St. James*, We
 pray, that thy holy Spirit, with his
 body, good, and glorious presence,
 sanctifie, and make this bread the
 holy body of Christ, and this cup the
 precious blood of Christ. So taught
 all the ancient Liturgies after
 the Apostles. Lastly, so taught
 Christ himself: Take, eat, this is
 my body. Upon which words,
 saith *St. Cyril*, doubt not at all,
 when the Saviour of the world

speaks, *This is my body*, but believe him. Dispute
 not the Mystery, saith *St. Ambrose*, before the
 words of consecration, it is bread, after consecra-
 tion, *De pane fit caro Christi*, the bread is converted in-
 to the flesh of Christ. What is all this but Tran-
 substantiation.

Also the Doctrine is collected from another passage of our Saviour, *Mat. 26. 29. Mark 14. 25. This is my Blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine until that day I drink it new in my Fathers Kingdom.* Which words *Origen, St. Hilary, and Greg. Nazianz* expound as an Allegory of the new Doctrine we shall be taught by the Vision of God: But *St. Jerome* understands by it, the Blood of Christ the true Vine, which he will drink with us in the Kingdom of his Church: And after him *Eucherius* thus. *The Kingdom of God is the Church, in which Christ daily drinks his own blood by his Saints, as the head in his Members.*

Origen in Levit. hom. 7. St. Hilary in Mat. Nazianz. in Pascha Hierom. ad Hedibiam. Intelligit sanguinem viris Veræ quem Christus nobiscum bibit in Regno Ecclesie. Eucher quæst. in Matthæum: Regnum Dei Ecclesia est, in quo quotidie bibit sanguinem suum Christus per sanctos suos tanquam caput in membris suis.

I adde a third Gloss of our incomparable Sir Thomas Moore, who from the 22 of Saint Luke, *verse 15, 16, 17, 19.* observes upon these words, *I will drink no more of the fruit of the Vine, &c.* that they were spoken as relating to the Passover, *v. 17, 18.* before those words of Consecration, *This is my Body, v. 19. and this is my Blood, v. 20.* Now if our Blessed Saviour, as he did carry himself in his own hands, saith *St. Augustine*, So also did *Prægnare quo suos induceret ad manducandum, ne mysterii magnitudine deterriti abstinere*: as *St. Chrysostome* saith he did, Taste and Drink what he gave after Consecration, to his Disciples: It could not then be *Wine* of which he said he would drink no more till he drank it new in his Fathers Kingdom, but must be the Element of *Wine* converted into his Blood.

Thus

Thus is the Doctrine of the Conversion of the Substances of Bread and Wine into the Body and Blood of Christ, that is Transubstantiation, Evidenced from the Evangelists, and most clearly from *St. Luke*, that is, *from the Beginning*.

Fourthly, tis true the Roman Church doth withhold the Cup of Blessing from the Laity: which practise she derived from Christ and the Apostles, and the primitive ages; when more usually it was given in both kinds to the Laity; but not universally, nor *ex Necessitate Præcepti*, at any time. If Infants received it universally almost 600 years, (as mistaken *Maldonates* saith) in one kind only: it was then thought in all those ages a good Sacrament according to Christs institution. Also, when it was given to men of riper age in *Tertullians* and *St. Cyprians* time, and in *St. Basils* time, in the times of Persecution throughout *Alexandria*, and *Egypt*, in all ages to all sorts of persons, it was then reputed an effective Sacrament in one kind only, as well as in both, all the Christian world over; both by the *Greek Church* (as *Genebrard*) and by the *Muscovites*, as *Latiscius*, and by the *Ruthers* as *Hypatius*; all which Churches held communion in one kind sufficient for Salvation.

If so, then, the necessity of administering in both was not by the command of Christ, when the substance of the Sacrament, & the end thereof, were preserved in either kind. To confirm which tradition, our Saviour himself, after his Resurrection, gave it in one kind

Arcadius de Sacramentis.

St. Cyprian in Lib. de Lapsis.

St. Basil. Epist. 289
Ad Cæsaream Patri-
ciam *Alexandrie*
autem & per *Ægyptum*
unuiquisque et-
tiam de plebe ut
plurimum Domi suæ
haber communi-
onem.

Hypatius. In sua
fidei professione. Fa-
tor sub altera tan-
rum specie torum at-
que integrum Chri-
stum verumque Sa-
cramentum sumi,

kind only. To the Disciples going to *Emaius*. *Luc.* 24. 30. when he took Bread and brake it, and their Eyes were opened, which the Devil had shut, *Usque ad Sacramentum Panis* saith St. *Augustine*, what he gave then to the Disciples was both *Sanctificatum*, and *Sanctificatio*, saith St. *Chrysost.* *Hesychius* of *Jerusalem* names that Bread *Mystica Cæna*: Venerable *Bede* saith, Christ gave then his Body to his Disciples. Nor was it a wonder saith *Theophylact* that their Eyes were opened, for it was the powerfull flesh of Christ that did it. And the *Syriack* Text doth not read it, their eyes were opened in breaking of Bread, but in *fractione Eucharistiae*. Here our Saviour himself in the Judgement of the Fathers instituted the Communion in one kind, as before his Resurrection he had instituted it in both, to leave an Example in the Church of God to communicate in one or both kinds, as the Spirit of God shal guide his Church in the Administration of the Sacrament.

*St. Aug. de Confus.
Evangelist. lib. 3.
cap. 25.
Hesych. Lib. 2. in
Lituricum, cap. 9.
Beda ad 24. Cap.
Lucæ.
Se. Chrysost. Homil.
16. Operis imper-
fecti in Marbar.
um.*

To conclude, The sacrifice cannot be perfect, unless it be administred in both kinds by the Priest, as it was figured in *Melchisedechs* Oblation of bread and wine; That done, neither Christ, nor his Apostles, nor a universal custom in the church of God, obliged christians to communicate in both kinds. From the beginning, to the Council of *Constance*, *Basil*, and *Trent*, which decreed the practice of communicating in one kind, against the heresie of the *Hussites* and *Reformists*; unless in cases reserved

to the Bishop of Rome. Sess. 22. Trident. Concil.

Fifthly, The Church of Rome doth at this day read the Scriptures in the common tongue of all Nations, not in the vulgar tongue of any Nation, because from the *Beginning* it was so: That, as the sound of her Faith, so also the sound of her Scriptures may be the same all the world over. Why is she then blasphemed by a thing that talks all alone in a Pulpit, when in this practice she is justified by the wisdom both of the Jews and Christians?

The Scriptures were read in the Hebrew tongue weekly to the people, when not in the Hebrew, after 70 years captivity, but the Cha'daick or the Syriack tongue was the vulgar tongue. Yet ever since, even to this day, both in the Temple and Synagogues, the Law was, and is read in the Hebrew tongue only. And because the Law was read in a language which they understood not after the captivity, *Ezekias*, and *Estras*, and the Levites, interpreted the Law to all the people, at which the whole people rejoiced, *Estras* 2. 8.

Moreover, throughout the East, in *S. Jeromes* time, no edition of the Old Testament was used, but the Greek *Septuagint*; as it was corrected by *Origen*, *Lucian*, and *Hesychius*. That is, from *Constantinople* to *Antioch* the edition of *Lucian* was in publick use: From *Antioch* to *Egypt*, that is throughout *Syria*, the edition of *Origen*: And throughout *Egypt* the edition of *Hesychius*. Thus

one language served all the East, although the vulgar tongues were as divers as the many Countries, of which we read *Act.* the 2d. That those of *Pontus, Cappadocia, Asia Minor, Phrygia, and Pamphilia*, the Countries between *Constantinople* and *Antioch*, were all of divers languages, and understood not one another: and yet in the publick service in the Churches, no edition but that of the Greek *Sepuagint*, corrected by *St. Lucian*, was used throughout all those Countries.

Secondly, The Apostles, although they had the gift of tongues, yet wrote not one book in any language, but either Hebrew, or Greek, or Latine: Neither in *Irenaeus* his dayes, who lived near the Apostles, was one Gospel found in any other language in the Churches of the East, in *Lybia, Egypt, Spain, Germany, Italy* or *France*; all which Countries had their severall mother or vulgar tongues. *St. Paul* wrote the Epistle to the *Romans* in Greek, yet that was not their vulgar tongue. *St. Peter*, and *St. James* wrote their Epistles in Greek to the dispersed *Jews*, and yet that was not their vulgar tongue. *Act.* 2. *St. John* wrote his Epistle to the *Parthians* in Greek also, yet that was not their tongue. Afterward the Latine tongue being the common tongue of the Empire in the West, all *Italy* over, *France, Spain, and Africa*, the Scriptures were read, with the Office of the Church, in that tongue only.

The Scriptures, and Divine Office, were never read in the *Carthaginian* tongue, but in the *La-*

Iren. L'b. 1. Cap. 2.

St. Iggins. Epist. 1.

St. Aug. L'b. 2. Quest. Evangel.

57. Aug. L. b. 2. de
Dif. Chriftiana. Cap.
13. E. Expos. in Ro-
manos.

time, which was not the usual tongue in *Africa*, saith
St. *Augustine*.

St. Hieron. Prefat. in
Lib. 2. ad Galatas.
Isidore L. b. 2. de
Divinis Officiis.
Concil. Tolet. 4. Cap.
2.

The Scriptures were read in the Latine tongue
in Spain 1100. years ago, saith *Isidore*, and the
fourth *Toletane Council*, which was not their pro-
per tongue, saith St. *Jerome*.

Alvinus Alvinus Lib
de Divinis Officiis.

Amalaricus of *Triers*, who lived about 800 and
40 years ago, saith, that in all *France*, the Of-
fice of the Church and Scriptures were read in the
Latine tongue; whereas both the *French* and *Galles*
had other vulgar languages, saith St. *Jerome*, on *Vita*
Hilarionis.

St. Hieron. Pr. f. ad
L. b. 2. in Epist. ad
Galatas.

Raban Lib. 2. Instit.
Cleric. Cap. 9. Iste
est Catholicus ordo
Divinarum Cele-
brationum qui ab
Universa Ecclesia
incommutabiliter
servetur.

In *Germany* the publick reading of the Scriptures
was in the Latine tongue only; so *Rabanus* the
learned Bishop of *Mentz* tells us, that 700 years
ago, it was the custom throughout all the West,
nay throughout all the Worl'd, and was to be kept
inviolably, to read the Scriptures in the common
tongue of Nations for ever.

Greg. 7. Lib. 7. Ep.
ad Ducem Bohemo-
rum. Radewicus lib.
2. de Gestis Friede-
rici.

In *Bohemia*, the Scriptures, with the Office or
Liturgies, were read in the Latine tongue only, not
in the *Sclavonian* tongue.

Thom. Aquinas in
Comment Cap. 14
ad Corinthios.

The *Roman Office*, in substance the same with
that which St. *Peter* left there, saith *Isidore*. i. e. from
the Beginning, was in Latine to this day; and yet
that language ceased to be the vulgar tongue of *Italy*
1100 years since.

Bede Lib. 1. Hist.
Anglie, Cap. 1.
Thom. Waldensis.
Tom. 3. de Sacram.
Thul. 3. & 4.

Lastly, To come home to a most insatuated
Clergy, there were in *England*, saith Venerable
Bede, 4 vulgar tongues, yet they used the Latine for

their Scriptures, which was therefore a tongue common to them all.

We deny not, but that the translation of the Scriptures may be into every Nations language, for private use, so as such copies be never held as authentic Scripture: the reason *Theodoret* gave long ago, because no translation can be adequate to the primitive tongues, but must be defective, both from the idiome, and mutability, that is, and will be in all vulgar languages for ever.

Theodoret in Lib. 1. Regum. Quæst. 1. Fecit obscuritatem in Scriptura, mutatio ex alia Lingua in aliam. Et quod studuerint interpretes pressis insistentes vestigiis de verbo in verbum interpretari.

Catholiques prohibit not their Laity the Scriptures in their mother tongue, only, because they find, that in *St. Peters* dayes, the unlearned and unstable had wrested some of *St. Paul's* Epistles to their own destruction, *1 Pet. 1. 18.* Therefore they advise, that the Scriptures be ever read with humility and subjection to the Church of Christ: for that the Scriptures are a light shining in a dark place, *Pet. 1. 1. 19.* And are in *St. Dionyses* phrase, *Perlucida & liquidissima caligo.* For which reason, it was a tradition among the Jewes, that none might read divers books of their Law, until the age of 30 years, i. e. the age of Priesthood, saith *St. Jerome.* Which custom, *St. Gregory Nazianz.* commends as one of the best, to

Hierom. in proemio in Ez-ch'el. Traditio Judeorum est nisi quis apud eos accedat Sacerdotali Ministerii, 1. e. Trigesimum annum impleverit, nec principium Geneseos nec canticum canticorum nec hujus voluminis principium & finem legere permittitur.

St. Greg. Nazianz. Orat. Sem Apolog. Heb. eorum sapientes hanc olim legem Hebræis fuisse narrant. Inprimis rectam & hanc dignam quam non cuivis ætati quivis Liber Scripturæ conceditur ne ob externam speciem Imperatoribus plurimum detrimenti afferri possit.

St. Jeron. Ep. ad
Paulinum Ep. 3.
Hoc autem Velamen
non solum in faci-
vestis sed & in E-
vangelis & Apo-
stolis positum est.

all christians; lest the unlearned perish in reading the mysterious books of the Old and New Testament. For there was a Veil cast over the face of *Moses*, that is the Law; and there is another Veil cast over the Evangelists and Apostles writings, saith St. *Jerome*: The first Veil was taken away by Christ, and the latter is taken away by his Church, the only Expositor of the divine books. For no Scripture is of private interpretation, 1 Pet. 1. 20. It then, as the Eu-uch did, ye read in the Prophet *Esay*, or any other book which ye cannot understand, ye call *Philip* in o the chariot, that is, the Church of Christ, to expound all the fundamental concerns of your salvation, ye shall do well, in the frequent reading of the holy Scripture, and let that Catholic be accursed that teacheth otherwise. For we honour the Scriptures, with St. *Chrysostom*, as the Treasuries of our Faith. We esteem them, with St. *Basil*, to be as the Sun in the Firmament of Gods Church. They are with us, St. *Dionysius* Dew of Heaven, St. *Gregories* Epistle of God to his creature Man; In sum, they are the Word of God; nay, we say more, with St. *Ignatius*, they are the Flesh of Christ.

St. Chrysostom. Ho-
mil. 40. in Joh.
Christus Judaeis ad
Scripturarum non
simplicem & nudam
lectionem sed ad in-
vestigationem per
quam diligenter re-
legavit. Non enim
dixit Legite Scrip-
turas sed scrutamini.
Divina enim summa
indigent diligentia.

And therefore they are not to be handled by every one, but such as can search the Scriptures, saith St. *Chrysostome*: Or at least, if they be read, we must ask our Fathers, as the *Israelites* did of their Manna, *Quid est hoc?* Thee Scriptures are our spiritual Manna, saith St. *Jerome*, and if we take of this Manna more than *Moses*, than the Church apportions to

every capacity it will breed worms, and stink, *i. e.* it will breed heresies in the brains of the people. And as the *Israelites* died with Manna in their mouths, the food of Angels, so may ye perish for ever with your mouths full of holy Scripture.

And we not only restrain our Laity from over-curious prying into this Ark, but our Clergy also; that Rule of *St. Peter* is their Law, *No Scripture is of private interpretation.* Not the learnedst Clerk among Catholiques, may search there for a Faith, or a Fundamental of his own finding. *Non sufficeret ad fidem singularitas instrumenti,* saith *Tertullian*, *Destituta patrocinio antecessorum.* The Bible alone is no Judge, is no safe Rule of any mans Faith, without the Traditions of the Apostles Successors, and our Predecessours, in the Church of God.

Read them all may that can with these Rules, The first is of *St. Athanasius*, and *St. Basil*: That who reads there, must first be a person of holy life, and pure mind before God.

Secondly, The learned and unlearned must both depend upon the conduct and authority of Ecclesiastical Expositours.

Lastly, All sorts of people must read the Scriptures with *St. Irenæus* his humility: confessing *Scriptura quidem perfecta, sed nos minores:* And so commend all the sacred books to the Church: and the Church it self, saith *Irenæus*, must resign back a

St. Athanas. De Verbi Incarnatione ad Scripturarum indaginem verumque intellectum opus est vita proba animo puro & Virtute quæ secundum Christum est.

St. Basil Proæmium in Ezeam. Denique accedit huc quod vitæ quoque puritas requiritur ut ad morales Virtutis Exercitationem peragatur quod non sacris Scripturis obvolatutum est dijudicare.

St. Irenæus. Scripturæ quidem perfectæ sed nos minores ac novissimi a Verbo Dei & ejus Spiritu. Quædam quidem absolvamus secundum Gratiâ Dei. Quædam autem commendamus Deo & non solum in hoc sæculo sed & in futuro: ut semper quidem Deus doceat homo autem semper discat quæ

great part of the Sacred Volumes, as Books that cannot be understood here on Earth, to God that gave them, to be revealed to us, as he pleaseth in the next world.

Sixthly, That Liturgies or Publique Prayers be read in the common tongue of the world; *Greek* or *Latin*, *Origen* saith, was the custome from the Beginning, and in no language else. And most proper it was, that the primitive and Catholique Liturgies were read in the primitive and Catholique tongues all the Converted world over: Prayers and Liturgies have been also in the *Chaldaick*, or *Syrian* and *Arabian* tongues (not the vulgar *Arabian* because those three were common, and almost universal tongues in the East; for the Liturgies ever follow the universality of the tongue: yet this custom or practice being not *Jure Divino*, but *Eccllesiastico*, some Nations, as *Moravia*, &c. may obtain of the Churches Pastour, that the Liturgy may be read in the Vulgar tongue, for some reasons, and others may not, as the *Bohemians* did not from *Gen. 7th*. But consult all Histories, all Historians East and West, from *Isidore*, *Alcuin*, *Amalarius*, *Rabanus*, *Arabo*, *Micrologus*, *Rupertus*, to *Thomas Waldensis de officiis*, and you shall find they had no such custome, nor the Churches of God; to read their Liturgies in the Vulgar tongue of any Nation, it being morally impossible, that the offices of the Church should be in any other language, when the Scriptures, from whence all Liturgies are taken, were neither in *I-*

Italy, nor Spain, nor Africa, nor France, nor Germany, nor England, extant in any language but Hebrew, Greek and Latine, for many hundred years after their conversion to the Faith,

Neither is it all scandalously opposite to the plain sense of Scripture in the 1 Corinth. cap. 14. 13 and 17 verses; for that Chapter speaks not of the reading of Scriptures, or publique Offices or Liturgies, but of spiritual Conferences and Exhortations to the people which the Christians in the primitive times were wont to use, saith *Justin Martin* after the Reading of Scriptures and their Liurgies.

Now it seems the Apostle observed an ill custom in those that had the gift of Prophecyng, and Tongues; That they took overmuch delight in shewing their eminent gift to the people who understood them not, and could neither to their Exhortations, nor their Hymns, nor their Prayers, say *Amen*.

This Exposition, whether you like it or no, yee may find in *St. Cyprian*, *St. Augustine*, *St. Basil Sedulius*, *St. Chrysostom*, and *Theodore*: And to demonstrate it must be so, All Antiquity knows with *Origen*, that in Corinth and all the East, at times the Scripture and Offices were read in the Greek tongue only, that being the common tongue of the East: In fine take away this Principle in the Church of God, by whose wisdom it was so ordered from the Beginning, for the Unity of the Faith of Christendom, and you forthwith take a-

indicar. *Justin Martin*. in Fine 1. Apostol. 2. Quod con-
veniebant Christiani
ni diebus Dominicis
& primum Lege-
bantur Scripturae de
inde fiebat concio a
antistite postremo
inter sed de rebu
Divinis Sermone
micebant. B. Iam
St. Cyprian. Ep. a
Pompeium. & E
ad Quirinum.
Aug. Lib. 2. de Bap-
tismo contra Donat.
St. Basil. Quast. 27.
Ambros. S. Augustus.
Theodore & Occum-
in Cap. 14. Corinth.

way the use of General Councils for ever; forasmuch as an Oecumenical Council would be a Babel, a confusion of Languages, nor would they be able, for want of such a common tongue, in which Scriptures and Liturgies are read all the world over, ever to understand one another, nor be able to debate what is an Apostolical, a Catholique Tradition of Scripture, or Practice; or ever state an Explication of it any more. This is the prime Reason of many, why Scriptures and Liturgies are read in all Churches in the common tongue of the whole world, and not in the vulgar tongue of any Nation.

To speak of other matters, would be to exceed the limits of a Sermon, otherwise I could satisfy any man that durst hazard his concerns here on Earth for Heaven. That Purgatory was a Doctrine taught from the Beginning, all the world over, by Jew, and Gentile, and Christian. The Scriptures teach it, the Apostles taught it, and all the world believed and practised it. And all the Christian Liturgies are full of it. *Remember thy servants, O Lord, who are departed, and give them a place of rest and peace, so the Roman Liturgy written by St. Peter. Let our Oblations prevail for the sins of the living and the dead, so the Liturgy of Jerusalem, made by St. James the Apostle. Give the deceased souls rest, O Lord, in thy eternal tabernacles, so St. Marks Liturgy used in Alexandria. The Ethiopian Liturgy, composed by St. Matthew. The Liturgy used in Mil-*

P. 13. P. 8.

1 Kings 2. 6.

Tobie 4. 18.

Zach. 9. 11.

2 Malach. 12. 39.

Math. 5. 26.

Math. 12. 31.

1 Corinth 3. 12.

Philip. 2. 10.

Liturg. Jacobi

Fac Domine ut Ob-

latio nostra sit gra-

tia &c. -- in Propiti-

atione Peccatorum

nostrorum & in re-

quiem animarum e-

orum qui ante nos

obdormierunt.

Liturg. St. P. tri.

Memento Domine,

&c. --- Ipsi Domi-

ne & omnes Chri-

sti qui escentibus lo-

rum refrigerii & Pa-

ris indulgeas depre-

camur.

Liturg. Eccl. Alex.

id. Animabus p-

um & fratrum no-

strorum qui ante in

Christi fide obor-

nierunt dona requi-

na Domine Deu-

ester.

lain, made by St. Barnabas, afterwards augmented by St. Ambrose. The Liturgy of St. Basil, used in Syria and Cappadocia. The Liturgy of Constantinople, made by St. Andrew, and St. Chrysostom. The Liturgy of Spain, used by Isidore. The Liturgy of the Goths, and of the Armenians. All of them prayed for rest to the Deceased; and some of them expressed what kind of rest, viz. *A deliverance from a place of horror, and darkness, and affliction, and pain; and that they may be placed in the eternal tabernacles of light, so St. Basil.*

And lest a Reformed Divine should evade, by saying, these Liturgies, 400. years after the Apostles received augmentation by the Fathers, so that they prove not such a practice from the Beginning. *Clemens Romanus* saith. this was the summ of St. Peters Sermon or Exhortation to all Christians: *To pray to God, to visit the sick, to relieve the poor, to bury the dead, to pray for them, and to give almes for the dead.* Lastly,

The Constitutions of the Apostles declare it a custom from the Beginning, in this Prayer. *Let us pray for those that are in Christ, that God would receive the souls of the departed, and pardon them all sins, and place them in the region of the just, in the bosome of Abraham, Isaac, and Jacob.* St. Dymise also sets down that custom above an age before Origen; *The Priest prayeth that the divine clemency of God would remit to the deceased all his sins of infirmity, and place him in the region of the just, in the bosome of Abraham, Isaac, and Jacob, in a*

Liturg. Syria. St. Basil. Meminerit Deus omni & qui transierunt ex hoc mundo; recree eos in tabernaculo suo, traducat per mansiones horridas, & tabernaculis luculentis collocet, eruat ex densissimis tenebris. Tribulatione & dolore ne intrer cum iis in iudicium; si quid ut homines in carne vestiti peccaverint iis remittat.

Lb. 8. Apost. Constit. 41. Oremus pro fratribus nostris qui in Christo obdormierunt ut Deus summa erga homines Charitatis qui animam deuncti suscepit remittat ei omne peccatum voluntarium & involuntarium, &c.

St. Dymis. Eul. f. Histor. Cap. 7. Ep. 2. &c. Postea accedente venerabili scripto p. xul preceem super defunctis. Et sacrificium peragit. Postea precatur oratio illa divinam clementiam ut eunctis illi sitat peccata per infirmitatem humanam commissa, eoque in luce situit & regione vivorum. St. Clem. Ep. 1. Quotidianam p. edicatio hæc erat. Deum orare; pauperes regere, infirmos visitare mortuos sepelire, diligenter eorum exequiis peragere, p. q. illorare & clemens synas dare.

place where no pain, no sorrow, no mourning, shall be for ever.

The Doctrine of Invocation of Saints, is very ancient all the world over, down to St. *Augustines* dayes, who prayed to Saints himself, not as Gods, but as the favorites of God, and friends of men. He prayed to the blessed Virgin in these words; O *Blessed Mary*, Excuse our faults by thy prayers for us. *Holy Mary*, Help the distressed, assist the weak, comfort the sorrowful, pray for the people, intercede for the Clergy, and for all women kind; let it be thy care alwayes to pray for the people of God. And that famous prayer of his in his Meditations; *Holy and Immaculate Virgin*, Mother of God, and Mother of our Lord *Jesus Christ* Vouchsafe to intercede for me, with him whose Temple thou deservedst to be. *St. Michael*, *St. Gabriel*, *St. Raphael*, all the holy Company of *Angells*, *Archangells*, *Patriarchs*, *Prophets*, *Apostles*, *Evangelists*, *Martyrs*, *Confessors*, *Priests*, *Levites*, *Monks*, all righteous *Virgins*, by him who hath chosen you, and whose blessed vision ye enjoy, I presume to beseech you, that you would vouchsafe to pray to God for me, that I may deserve to be delivered from the jaws of the Devil, and from everlasting death.

Come we nearer our Text, to the Point of Clergy Marriage, which was prohibited to men in Orders even from the Beginning, long before *Caius* his time. It was one of the Constitutions of the

St. August. Serm. de Sa. B. 11. O *Beata Maria* culpas nostras orando excusa admittit nostras preces intra Sacramentum exauditionis accipe quod offerimus, te qua quod rogamus, excusa quod timeamus quia tu es spes unica peccatorum per te speramus, veniam delictorum, & in te Beatissima nostrorum expectatio est premium, *Sacra Maria* succurre miseris, juvenibus, infirmis, reprobis, ora pro populo; Intercede pro devoto famulo sexu, sentiant omnes tuum juvamen quicumque celebrant tuam Commemorationem; Sine tibi studium assidue orare pro populo Dei quod meruisti benedicta Redemptorem ferre mundi qui vivit & regnat in saeculo saeculorum.

Sintha & Immaculata Virgo Dei Genetrix Maria, & Mater Domini nostri Jesu Christi, Intervene digneris pro me apud illum cuius meruisti effici templum, Sancti Michael, Sancti Gabriel, Sancti Raphael, Sancti Chori Angelorum, Archangelorum, Patriarcharum atque Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, Sacerdotum, Levitarum, Monachorum, Virginitum omniumque iustorum illam qui vos eligit, & de cuius contemplatione gaudetis. Nos roga, pro sumus pro me culpabilis pro infirmis dignemini quatenus de saucibus Diaboli, & de morte perpetua merear liberari. Tom. 9. Lib. Mediat. Cap. 40.

Apostles, in these words; *It is no more lawful to Marry after Orders taken.* It was also decreed in the 27th. Canon of the Apostles; That of those who came unmarried to the Clergy, only Readers and Cantors might contract marriage. And whereas it is said in the 6th. Canon of the Apostles; No Bishop may reject his Wife upon pretence of his Vow or Function, that is, he must not cast her away from his care, but from his bed only, providing for her in some Monastery, as your own dear Council held in *Trullo* expounds that canon. No Council, either General or Provincial, but decreed against marriage of the Clergy after Orders. The Council of Nice, in the third Canon, decreed, That no man in Orders should be allowed the society of any Woman, but a Mother, or an Aunt, or a Grandmother, &c. And the 78th. Canon in the *Arabick Code*, decreed, That if any Priest married after Orders taken, he stand excommunicated 3 years. A Presbyter that married was degraded by the first Council of *Neocæsarea*. Not so much as a Deacon may marry after Orders, so decreed by the 9th. canon of the Council at *Antiochia*, the third age after the Apostles. The second Council of *Carthage* decreed the same, and adds withall the reason; *because it was so from the Beginning. Apostoli docuerunt servavit antiquitas, & nos custodiamus.* And your own dear Council at *Trullo*, in the 6th. and 48th. canons decreed, That after Ordination, no Bishop, no Presbyter, no Deacon, no Sub-Deacon, presume to engage in Matrimony for ever.

Const. Apost. 8.

ἡ ἐξέτασις δὲ αὐ-
τοῖς μετὰ χειρὸς
τοῖαν ἀγάμους ὁ-
σιν ἐστὶ ἐπὶ γα-
μων ἐργασίας.

Canon. 27. Ex his
qui calibes ad Cle-
rum pervenerunt
habemus ut Lectores
tantum & Cantores
(si velint) nuptias
contrahant.

Can. 6. Apostol.
Episcopus aut Pres-
byter uxorem pro-
pria præterea Re-
ligionis non abji-
ciat.

Can. 48. Trullan.
Episcopi uxor debet
in Monasterio ali-
quo degere & pro-
videntia Episcopi
sustineri.

Hubertus Cardinalis
cont. Nicæam. Non
abjiciant Clerici a
cura sua uxores. Ec-
ce si reliquerint quoad
torum.

Concil. Neocæsar.
Presbyter si uxo-
rem duxerit Ordine
suo moveatur.

Concil. Antiochia. Can. 9.
Concil. Carthag. se-
cundum Paphnutius.
Bonum sibi videri
ut secundum anti-
quos Canones pro-
hibeatur Clericis
post Ordinationem
ullo modo ux-
ores ducant sed so-
lum permittantur
ut illis quas ante
Ordinationem ac-
ceperunt.

St. Hieron. Lib. 1.
Adversus Jovinianum.
Ecce reliqui-
mus omnia.

Were not Love blind in a Clergy man, as in other carnal men, that story of Paphnutius, in the Council of Nice, had been concealed for shame, who spake only for a permission to those Priests who had taken wives before Orders, but declares it to be a custom in the Church of God, and according to the ancient canons, that wives be not at all allowed to Priests, after they had taken on them the Priesthood.

The blessed Apostles indeed were married men, at least some of them were, saith Clemens Alexand. All, but St. John, saith Ignatius. None, but St. Peter saith St. Hierome. When they were chosen into the Apostleship, they left all sensuality, saith St. Jerome. And although they had still, as St. Paul speaks, liberty to carry about a Wife, a Sister, as well as Cephas; the latter explicates the former, saith St. Jerome. All that followed the Apostles, followed not as Wives, but in the chastity of Sisters, saith Clem. Alexand.

But all the young Timothy's of the English Clergy, are encouraged to marry, by that advice of St. Paul to Timothy, 1 Timothy 3: 2. *Let a Bishop be the Husband of one Wife.* Which Text, the Devil, and Jovinian of old corrupted then, as the English Clergy do at this day: as if the Apostle had allowed a Bishop or a Priest to marry one wife after consecration to the Priestly Office: a Text wrested to your own hot damnation.

Cicero. B. Ulpianus.
Cinyfion. Th. odorel.
O cumenius. Theo-
phyllus. Ambrosius.
Hymo.
Terent. Lib. de A-
nagamis.
Hieron. Lib. 1. in
Jovinianum.
August. Lib. de opo-
re Monachorum. Cap.
4.

Ad hoc enim fides
mulieres habentes
terram substantiam
amabant cum eis, &
ministrabant eis, de
substantia sua, ut
nullius indigerent
horum quæ ad ne-
cessaria hujus vitæ
pertinent. Quod
Beatus Paulus licet
sibi demonstrat. si
aut & ceteri Apo-
stoli faciebant, sed
ea potestate senti-
roluisse postea
commemorant.
Hoc quidam non in-
telligentes non so-
rorum mulierem
cum ille diceret.
Numquid non ha-
bemus potestatem
sororum mulierem
circumducendi, sed
uxorem interpretati
sunt. Falsellus eos
verbi Græci. yvyn

ambiguitas.

It was not a Lay, saith *Chrysostome*, that a Bishop be the husband of one wife, but the Apostle indulged in those dayes, when chastity was very rare, that the husband of one wife only might be admitted then to the Priesthood.

You may admit to the Office of a Bishop one that hath children, not one that begets children after consecration to the Office of a Bishop, saith *St. Ambrose*.

The Apostle saith not, choose a Bishop that may marry one wife, but one that hath had only one wife: for should he beget children after he is made a Bishop, he were no man, but an adulterer, saith *St. Jerome*.

Quod & Uxor & mulier eodem verbo grace dicitur quamquam hoc ita posuerit Apostolus ut falli non debuerint: quia neque mulierem tantum ait sed sororem mulierem, neque ducendi sed circumducendi, Veruntamen alios non fecellit interpretes hæc ambiguitas, & mulierem non uxorem interpretati sunt. Tit. 6. Exponunt 1 Tim. 3.

St. Chrysost.

Paulus Apostolus ubi ad gentes profectus summi virtutis pondus illis non imposuit, sed ubi in orbe Adulte liis,

fornicationibusque repleto voluit erbes Pastores constituere, & quoniam Virtutes raro inveniēbantur Episcopos ordinans Tiro dixit, constituas Episcopos sicut ego disposui: Si quis &c. & unius uxoris virum. Non ea ratione quod id nunc in Ecclesia observetur: oportet enim omni prorsus castitate Sacerdotem ornatum esse. Sed quod id quandoque ad eos qui in fornicatione erant, magnum fuit, ideo dicit, Constituas Episcopos sicut ego disposui tibi. Si quis est sine crimine, unius uxoris vir: Non quod id Legē loco posuerit, sed quod errori ignoscebat. *Epist. 83. St. Ambrosius* in verba Sancti Pauli *Act. 13. & Epist. 13. &c.* Unius uxoris virum præcipit esse; non quod exortet excludat conjugii, nam hoc supra legem præcepit, est: Sed ut conjugii castitudo & servet sibi ionis suæ gratiam. Neque ita ut filios in Sacerdotio creare Apostolus ea invitetur auctoritate: Habentem enim dixit filios, non facientem. *Lib. 1. Officiorum cap. 50.* Inoffensum exhibendum, & immaculatum ministerium, nec ulla conjugali coitu violandum cognoscit, Qui integro corpore, in corrupto pudore alieni etiam ab ipso consortio jugali sacri ministerii gratiam recipit. *St. Irenæus Lib. 1. cap. 18. Vigilantium. in hæc verba:* Oportet ergo Episcopum esse irreprehensibilem unius uxoris virum. Non enim dicit eligatur Episcopus qui unam ducat uxorem, & filios faciat, sed qui unam habuit, ut uxorem & filios in omni subditis disciplina: Certe consecratis non posse esse Episcopum, qui in Episcopatu filios faciat, alioquin si deprehensus fuerit, non quasi vitenebitur, sed quasi adulter damnabitur. Si Laicus & quicumque fidelis orare non potest, nisi crearet officio conjugali: Sacerdoti cui semper propolito offerenda sunt sacrificia semper orandum est, si semper orandum est, ergo semper cædendum est matrimonio. *St. Epiphanius. Hæres. 59.* Revera non suscipit sancta predicatio Dei post Christum adventum eos qui a nuptiis mortui ipsorum uxore, secundum nuptiis, conjuncti sunt, propter excellentem Sacerdotii dignitatem; Et hæc certo sancta Dei Ecclesia cum sinceritate observat. Sed & adhuc veniunt & Liberos gignentem unius uxoris virum non suscipit, sed eum qui se ab una continuit, ut in viduitate vixit Diaconum, & Presbyterum, & Episcopum, & Hypodiaconum, maxime ubi sinceri sunt Canones Ecclesiastici. Ac dices mihi, omnino iniquissimam locis adhuc liberos gignere, & Presbyteros, & Diaconos, & Hypodiaconos. At hoc non est juxta Canonem sed juxta hominum mentem quæ per tempus elanguit, & propter multitudinem, cum non inveniretur ministerium;

So conclusive, so positive, is all antiquity upon this Text, and upon divers others of the Old and New Testament, against Clergy marriage, or all conjugal society with wives after holy Orders taken; that no Apostle, no Scripture, no Age, no Council, no Father, no Saint, in the church of God, ever taught, ever allowed it, from the Beginning to this day.

The Catholique Doctrine then, which forbids Priests only to marry, cannot be the Doctrine of such Devils, as *Saturninus*, and the *Gnostiques* were; for we modestly check the Devils cavil in a sensual Divine, by an apology of *Tertullian*; *Non projiciamus sed deponimus nuptias*. We damn not marriage, but lay it aside only for Gods service, while the Priest takes upon him the person of Christ, and that most sacred Office: and therefore, though marriage be good in it self, yet a Priest may not marry, saith *St. Augustine*.

Ipity therefore every married Divine, who, after holy Orders taken, divorceth himself from God, and by a second carnal marriage, devotes himself to serve the World, the Flesh, and the Devil; and fix *St. Augustines* note upon him; *Hic homo capit edificare & non potuit perficere*: This man began in the spirit, and endeth in the flesh.

St. August. 8. Faust. um Masichæum.

Ille enim prohibet, qui hoc malum esse dicit; non qui huic bono aliud melius anteponit.

St. Jerome in Matb. 13. 8.

Centesimus, & sexagesimus, & tricesimus fructus.

Triginta referuntur ad Nuptias: Sexaginta vero ad vi-

cuas: paro numerus Centesimus ex-

primit Virginicatis coronam, oro te,

qui hæc loquitur; damnat Nuptias?

Epist. 38. ad Lotum. Novitium.

Si Tyro Christi es: Si fundamenta tur-

ris posuisti, ne dicant Transseunt.

Hic homo cepit z-

cuicare & non potuit perficere. Car-

nalis enim affectus est iste & adhuc ve-

terem hominem sonat.

St. August. Quæst. 127. Veteris ac novi Testam.

Sed forte dicatur si licet & bonum est nubere cur sacerdotibus non licet uxores habere, i. e. ut Ordinatis jam non liceat con-

venire? Respice Antistitem Dei puriorem cæteris esse oportet, ipsius enim Personam habere videtur: est enim Vicarius ejus, ut quod cæteris licet illi non liceat, quia necesse est quotidie

Christi vicem agere, aut orare pro populo aut offerre aut tingere,

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I conclude this ancient Tradition of the Chastity of Priests, with another more ancient, cited by *Epiphanius*, viz. That *Moses* himself, after he was made Priest, knew his Wife no more, that he might with all purity execute the Priestly Office.

Epiphanius, Hæres. 71.
Numquid in hone-
sta sunt Nuptiæ:
Numquid impuritas
cubile? At a Pro-
phetis & Pontifici-

bus prohibentur propter majus Ministerium. Nam post quam Prophetauit *Moses*, non amplius conjunctus est uxori non amplius Liberos genuit habet enim vitam, Domino vacantem vacare autem Deo alio non potest qui mariti Officio fungitur.

So *Aynsworth* in his Notes on *Numbers* 12. teacheth out of the Rabbies, That the cause why *Aaron* and *Miriam* murmured against *Moses*, was, because *Moses* abstained from his Wife *Zippora*, lest being now a Prophet, daily conversant with God, and frequenting the Tabernacle, he should have been detained from the Sanctuary, by reason of Legal Pollutions, *Levit. 15. 16. Exod. 19. 15.* Thus the *Chaldee*; Therefore *Aaron* and *Miriam* murmured, saying, Hath the Lord only indeed spoken with *Moses*, or only by *Moses*, who is separated from copulation of the bed; hath he not also spoken by us: and yet we have not separated our selves from the way of the Earth? And upon Verse 8. 'When other Prophets had done prophceying, they returned to their Tents for things necessary to the bodies of them all, as to the rest of the people, wherefore they were not separated from their Wives: But *Moses* our Master returned not to his first Tent, he was separated from his Wife for ever, and his mind was fast bound to the Rock everlasting; and his glory was never taken from him; but the skin of his face shined, and he was sanctified as the Angels. So *Maimonides* in *misn. Tom. 1. in Jusede Hato-ruth Chaps. 7. Sect. 56.*

And God himself decided this Controversie, in favour of *Moses*, and his Church, by striking *Miriam* with a Leprosie white as Snow, to let *Aaron* know, That although it was permitted to him and his Successors to cohabite with their Wives (when they did not minister in the Sanctuary) because the *Aaronical* Priesthood was to continue in that Genealogy or Tribe; yet God was more pleased in the Continency of *Moses*, who herein was a Type of Christ, and his Priesthood; of which Priesthood *Melchizedech* also was another Type, saith our *St. Anselme*; And was therefore without Father and Mother, because the Priests of the New Testament may not have Wives; which if they will enjoy, let them profess themselves Priests of the Sanctuary of the Jewes, and not of the Institution of Christ. Nay, even in the Jewish Priesthood, where the Yoak of Continency was not enjoyed; yet, saith Venerable *Bede*, *Moses* had order from God, *Facies Fœminalia Linea ut Operiant Carnem: Thou shalt make Linnen Garments for the High Priest, and his Sons, to cover their shame*; that is a command. Let them cover themselves with them: that was an advise only: However, those Priests who did not embrace voluntary Chastity, yet all the time of their attendance upon the Altar, they were forbidden to go home to their own houses. If so, Then the Priests of the Christian Law, that they may ever attend on the Altar, may never Marry; it is an eternal command, saith Venerable *Bede*. This was the Doctrine of *Moses*, of Christ, of his Apostles, of all Ages, of 37. Councils, General and National, both of the Greek and Latine Church, i. e. from the Beginning; viz. That after holy Orders taken, no Priest presume to Marry,

Marry, or to have the use of Wives for ever. And the contrary Doctrine was the Doctrine but of your *Martin Luther*, of your *Carlstadtians*, the Arch-Deacon of *Wittenberg*, of your *Wickliffe*, of your *Vigilantius*, and (that you may not want Antiquity) of your *Nicholans* of *Antioch*, one of the 7. Deacons; who at first lived continently, as others did, but afterwards taught the use of Wives, to be necessary to salvation; for which, and other Impurities, he was by St. *Irenaeus*, *Clemens Alexandrinus*, St. *Epiphanius*, St. *Augustine*, numbred among the Heretiques, i. e. those that teach the *Doctrine of Devils*.

Lastly, I conclude this Mornings Exercise there, where your *Reformation* had its *Beginning*, viz. in the Point of *Divorce*; which the *Roman Church* teacheth and practiseth as Christ and his Apostles taught, as it appeared in that famous case of *Henry the 8th.* his *Divorce*; which was opposed by all the most Learned *Catholiques*, at home and abroad, except some few, in foreign Universities, corrupted by the Kings money: *Quos famas magis quam fama moueret*; as Cardinal *Poole* writes of them, in his Letters to *Henry the 8th.* whose Subscriptions the King divulged in the Names of those Universities, viz. of *Paris*, *Orleans*, *Anjou*, *Tolose*, *Padua*, &c. As at home, where, but 8. Persons in the University of *Oxford*, subscribed the Letters of *Divorce*, in the Name of that University; which Fraud, one of the Kings Emislaries, who dyed at *Bruxelles*, confessed, and also Gods wrath upon them for it, in these words; *I think few of those Doctors are now living. Qui pretexto Academicarum nomine; venali ministerio Divortium suaserunt.* But the Universities of *Germany*, and the generality of the Learned, of all other Universities, withstood the *Divorce*; and wrote against it almost from all parts of *Christendom*; as *Cochlaus* from *Germany*, *Schora* from *Flanders*, *Duarenus* from *France*, *Alfonfus a Castro* from *Spain*, *Gomesius* from *Portugal*, *Cajetane* from *Italy*, our Cardinal *Poole*, and our *Roffensis* at home; and the latter prophesied, that this *Divorce*, would infallibly bring Schism into these Kingdoms. And lastly, This *Divorce* was declared Null by the Definitive Sentence of *Clement the 7th.* Thus careful, both the *Roman Pastour*, and all good *Catholiques* been, to preserve the ancient Doctrine of Christ and his Apostles, in the matter of *Divorce*.

On the other hand, that *Divorce* was managed by your *Cranmer*, and his Associates; and was by *Protestants*, *Lutherans*, (except *Melanchton*) *Zuinglians*, *Calvinists*, applauded, as that which gave a Beginning to their Gospel in these parts; in these words; *O Blessed Marriage, which certainly was not without the Divine appointment, to deliver this Nation from Egyptian Darkness, and to place the true Worship of Christ in this Kingdom.*

Here began the unhappy Division of the two Churches, in these Kingdoms; *Catholic* and *Reformed*, viz. upon the fatal Point of *Divorce*; *Cranmer*, and his Faction, obeying the Lust of *Henry the 8th.* and the *Roman Pastour*, with the *Catholic Church*, obeying Christ and his Apostles, in the *Doctrine of Divorce*.

Here ends the Morning Sermon.

T H E



The Points handled in the Second Sermon,
or Exhortation.

1. The Supremacy of the Church, and the Roman Pontiffs in
spirituals.

2. The Supremacy of Kings in seculars, and the Fidelity of Roman
Catholics to their King.

3. The Marks of the Catholic Church, and the Marks of a
Church in schism.

4. The Roman Church, and the Reformed Church.
The Roman Church, and the Reformed Church.





The Points handled in the Second Sermon, or Exhortation.

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 2. The Supremacy of Kings in Seculars, and the Fidelity of *Roman*
Catholiques to their Kings.
 4. The Marks of the Catholique Church, and the Marks of a
Church in Schism.
- Lastly, The *Querela Catholica* (in imitation of Sr. *Augustine* to the
Donatist) addressed to the Reformed Churches.





THE
EXHORTATION
in the Afternoon.

YEE see, Beloved, what was the Catholique Faith of all Antiquity in the points spoken of in the Forenoon; and how it was believed before the dayes of Reformation, Even from the Beginning to this day. And yet the Two Churches are here as they were in *Africa*, still divided. *De Divisione agitur*: the Schismaticques will not agree, which is the antient Faith, the antient Church. But it is time, high time, to end this Spiritual War, which hath begot new and fatal Schisms in the State, as well as in the Church; where the *Plebeians*, as the *Circumcellions* in *Africa*, have made a bloody War among us, and murder'd one of the best of Kings: And not only so, but (to use *St. Augustines* expression) have made a War with Christianity it self, and born the Ensigns of their wild faiths against the King of Christians.

Now the way to decide this perplexing Con-

A

troverſie

St. Aug. Lib. 1. contra Gaudenium. Adversus Verum & lummum Regem Christianorum tanquam civili bello Christiana signa portastis.

troverſie, which hath been fatal to our civil, and our eternal peace, viz. which is the true Catholique Church of Chriſt; is, to ſubmit to the rules of the primitive Chriſtians.

And firſt to *Tertullians* rule, *Oſtendant ergo origines Eccleſiarum ſuarum*; Let thoſe, who pretend to be the orthodox Chriſtians, ſhew the originals, the beginning of their Churches, and their continued ſucceſſion from the Apoſtles times to this day. As for the reformed Churches, your Patriarch *Lutber* proclaimed to the world their beginning, in theſe words, *We dare glory, that Chriſt was firſt of all preached by us*. On the other hand, the Catholique, who holds communion with the Roman Paſtour, hath *Tertullians* antient beginning, *I am heir of the Apoſtles; We deſcend from thoſe before whom there was nothing but as we are*.

Secondly, If there be a controverſie between two Churches, which is the Catholique, then, ſaith *Tertullian*, we convince the Church that is guilty of hereſie & ſchiſm by this ſhort but pithy argument; *It is ever the aſter or latter Church, the Church that pretends to reform; that Church is therefore not the Catholique Church*.

A third rule is, that of *St. Optatus*, *Videndum eſt, &c.* If a diſpute be, which of two Churches is the Catholique Church, then we muſt examine which Church remained in the root of Catholique communion with the whole world, which Church went forth, & formed

Luth. Epiſt. ad Argentinenſes Anno 1525.

Chriſtum a nobis primo promulgatum audemus gloriari. *Tertul. de preſcript.* Ego ſum hæres Apoſtolorum atque ex illis ſumus antequam nihil aliter fuit quam ſumus.

L. b. ad Hermogenem. Solimus hæreticis compendii gratia de poſteritate præſcribere. Quod denique fuit antequam nobis interpolarentur.

St. Optat. Videndum eſt quis in radice cum toto orbe manſerit, quis foras exierit, quis Cathedram ſederit alteram quæ antea non fuerit, quis Altare contra Altare erexerit, quis Ordinationem ſeceric ſalvo altero Ordinato,

a new Church Authority, and erected an Altar against an Altar, and made new Ordinations, the former Priests yet living: In a word, *Quos esse Scismaticos manifestum est, Vos enim foras existis.* Those are out of question the Schismatiques who goe forth from the Church of the whole world.

And indeed no Evidence against our Novel Heretiques and Schismatiques can be greater than their own. *Ego in Initio solus fui,* saith Luther, *In the Beginning of the Reformation I was alone: And Co-*acti fuimus, &c. *We were compelled to leave the Communion of all Christians,* saith Calvin: whereas the definitive note of true Catholiques was ever that of Tertullian, *We Communicate with the Apostolical Churches, which no heretical Society doth: this is the Testimony of Truth.* And on the contrary that of St. Optatus to Parmenian was the eternal note of a Schismaticque, viz. *I object to thee the Crime of Schism, which thou wilt deny, and I will as easily prove it. Non Communicas cum omnibus Ecclesiis, Thou dost not communicate with all the Churches.* It is also reported by the same Father, that when the Donatists had usurped the name of Catholiques (as it is ever the fashion of all Heretiques and Schismatiques to do, saith St. Augustine;) the Bishops of Italy came down to Africa, and abode there 40. dayes, to proclaim this Article of christian faith, viz. *That is the Catholique Church which is diffused and spread over the whole earth.* For so indeed was

Lib. de prescript. Communicamus cum Ecclesiis Apostolicis quod nulla Doctrina diversa: hoc est Testimonium Veritatis.

St. Optatus contra Parmen.

Objicio tibi crimen Scismaticis quod tu negabis. Ego autem statim probabo, Non Communicas cum omnibus Ecclesiis.

St. Optat. Lib. 1: ad finem.

Illam esse Catholicam quæ toto orbe terrarum esse diffusa.

it prophesied of old, that the Religion of Christ should not be confined to a corner of the world, to an Island, but *Exiit foras ejus in universum orbem*, The sound of the Gospel should goe forth to the ends of the Earth. And our blessed Saviour promised *Acts 1. Eritis mihi testes*, &c. Ye shall be witnesses to me in Jerusalem, and Judea, and Samaria, & usque ad fines terra: Upon which words St. Augustine glosseth, *Ecce unde Catholica vocatur*? Behold, why and whence the Church is called Catholique? Her beginning was at Jerusalem, and her extent is to the ends of the earth. And the same Father expounding that Article of the Creed, *Credo Ecclesiam Catholicam*, saith, that *Therefore we say in our Ceed, I believe in the Catholique Church, which is the Church diffused over the whole earth.*

Is there a dispute then between the two Churches, which of them is the Catholique Church? then hear St. Augustines, and St. Jeromes grave decision of the controversie, viz. *Heretiques & Schismaticques* are not *Catholiques*, because they are ever confined to certain places and Provinces; but the Catholique Church is extended in the splendour of one faith from the rising of the Sun to the going down thereof. There were in St. Jeromes dayes, the *Luciferians*, who, as the reformed Churches in our dayes, could not endure the corruptions of the catholique Church, and taught, that in that Island of *Sardinia* only, the

Aug. Sermon 131.
181.
Idcirco in Symbolo
dicimus: Credo
Sanctam Ecclesiam
Catholicam id est
toto orbe diffusam,

St. Augus.
Quia diversorum
hæreticorum Eccle-
siaz ideo Catholice
non dicuntur eo
quod per loca & per
suas quæque Pro-
vincias continentur
hæc vero ab ortu so-
lis usque ad occasum
unius fidei splendo-
re diffunditur.

the church was reformed to its primitive perfection; but St. *Jeromes* answer to those Schismatiques was then confounding, as it is now to all that erre the same errour with the *Luciferians* in the point of Reformation, viz. *Then hath the Devil been too strong for Christ, and hath confined him to set up the trophies of his Cross in a corner of the world, while himself possesseth Italy, Spain, France, the Empire, the Barbarians of the East and West, and hath granted only, to Christ, Hyberiam & Celtiberos, a Nation or two; Then is Christ dead in vain, saith St. Jerome, to whom the whole earth was given for an inheritance, and the ends thereof for his possession, Psal. 2. 17.*

St. Hieron Dialogo adversus Luciferianos.

Sanctam Ecclesiam per totum Orbem terrarum diffusam non habet Christus, aut si in Syria tantum habet nimium pauper factus est: En si in Romaniam, Gallias, Orientem Idorum, populos Barbaros Natione, & totum simul mundum possidet Sathanas. Quomodo ad angulum universae terrae Trophaea crucis collata sunt. Nimirum adversarius potens concessit Christo Hyberiam & Celtiberos luidos homines inopemque Provinciam dedignatus est possidere. Absit ut frustra Christus mortuus sit: Alligatus est foris & Vasa ejus dirupta sunt.

The Religion of the *Jewes*, and of *Christ*, were both typified in the story of *Gideons* fleece, viz. when the dew fell upon the fleece, and all the earth beside was dry, that signified the Jewish Religion: but when the dew fell upon the whole earth, and not upon *Gideons* fleece, then was typified the Law or Faith of *Christ*, that should be taught all the world over, and not in a corner only any more. Our Saviour himself foretold how ye should know Heretiques and Schismatiques from the true Church of *Christ*; They are ever at this; *Ecce hic est Christus, ecce illic est, ecce in foribus; Loe, Christ is here; loe, he is there; loe, he is at the doors: Believe them not, saith our Saviour, Loe, he is here*

Allocutio Patris impleta est Postula amo & dabo Genes in hereditatem & possessionem tuam Terminos terrae,

in a *Lutheran Reformist*; loe, he is there in a *Presbyterian Minister*; loe, he is neither here nor there, but at the doors, in the private spirit of an *Independant*. But *the Devil is here and there*, saith *Origen*. Christ is preached every where; *Its predicate omni genti*, Goe teach all Nations; there is the Catholique Faith, that is the catholique Church, the Church of all Nations: from which Faith and Church what society of Christians soever remain seperate, will infallibly bring on themselves secular disorders and confusions here, and (without Gods merey to those who are invincibly ignorant) eternal damnation hereafter.

I end this note of the Catholique Church, as it hath been, is, and ever shall be distinguished from the Church in schism and heresie, with two passages more of *St. Augustine*, the first in *Lib. de unitate Ecclesiae* Cap. 3. 'Heresies are not found nor heard of in many Nations where the Church is; But the Church of Christ which is every where, is there also where those Heresies are. The second is, in *Lib. 2. Cap. 2. to Gaudentius the Donatist*, *Quid igitur & Vos, &c.* 'Why do yee Donatists deceive your selves and others? if yours be the Catholique Church shew it to us, that it diffuseth its light through the whole world, shew that it extends its branches over the whole Earth.

Notwithstanding this evidence from *St. Augustine*, and the Fathers of the four first Ages, viz. The

St. Aug. L. b. de unitate Ecclesiae Cap. 3. Singulae hae esse in multis gentibus ubi Ecclesia est non inveniuntur.

Ecclesia autem quae ubique est etiam ubi illae sunt inveniuntur.

Lib. 2. contra Gaudentium Cap. 2.

Quid igitur & vos ipsos fallere & alios mendacis impudentibus vultis? Si Vestra est Ecclesia Ostendite per totum Orbem radios porrigere; Ostendite illam per Universam terram ramos suos copiam

ubertatis extendere

The Religion of all Nations is the Catholique Religion: yet the Reformed Divines cease not to Traduce the Catholique church of Christ, Comparing her, as *Petilian* the Donatist, did the Catholique church of his time to the ten Revolted Tribes of *Israel*, and themselves to the two Tribes of *Juda* and *Jerusalem*: To whom we answer now as *St. Augustine* did to them: *Ostendant Scriptum se esse tales, &c.* Let them shew that they are such as the two Tribes were, and we'll grant them to be the true Church: But Schism prov'd the Donatists then (and the Reformed Divines now) to be such as the ten Tribes were, and Succession shews the Catholiques to be such as the two Tribes were. *Josephus* in his Antiquities tells a story how the Samaritan Jews and the Jews at *Jerusalem* were at a contest which of them were the antient Church; And the matter was brought before *Ptolomy* King of *Egypt*; who when he had heard the Law of *Moses* read, and saw the succession of the High Priest of *Jerusalem* to that day; *Recte judicatum est pro Templo Hierosolymitano*; it was rightly judged by *Ptolomey* for the Temple of *Jerusalem*, saith *Josephus*; So that if any shall now, as the Donatists of old, object to the Roman church, that she is as the ten tribes were, we confute them by *St. Augustine's* authority; *Successio nos esse Catholicos ostendit*: Succession shews us to be the catholique church.

St. Aug. Lib. de unitate Ecclesie. Petilianum clamasse decem Tribus divisas esse & traditas servo Solomonis Jeroboamo: Deinde Comparatione fingendo dictitasse: Sic & nunc totus mundus Apostatavit; Nos autem tanquam illarum duarum tribuum permansimus in Templo Dei.

Cap. 2.

Ostendant Scriptum se esse tales, & tunc resistimus Scisma. Vero ostendebat Donatistas similes esse decem Tribibus. Successus ostendebat Catholicos esse tales quales duas Tribus.

Josephus.

Audita Myrs leges & probata Pontificum Judaeorum continuam successionem recte judicatum est pro primo Templo Hierosolymitano.

Lastly,

Lastly, If two Churches are at a debate, which of them is the true church of Christ; ye shall know the true church from the heretical and schismatical by another rule of the Ancients, viz: No Religion is or can be the Religion which was instituted by Christ, but what is and is named the catholique Religion: it is St. Augustine's rule: *We must embrace that christian Religion which is Catholique, and which is called Catholique, not only by the Catholics, but by the enemies of the catholique faith; for all Sects call the Catholique, the catholique, otherwise they cannot be understood, saith St. Augustine.*

St. Aug. Lib. de vera Religione Cap. 7. Tenenda est nobis Christiana Religio & ejus Ecclesia quæ Catholica est & Catholica vocatur non solum a suis verum etiam ab omnibus inimicis.

Lactantius de vera Religione Lib. 4. Cap. ultimo.

Christiani esse dicuntur qui Christi nomine amisso humana & externa vocabula induerunt: Sola Catholica verum cultum retinet. St. Jerome Dialogo adversus Luciferianos: Sicubi audieris qui Christiani dicuntur non a Christo sed ab alio quopiam nominari puta Marcionitas, Valentinianos, Manichæos, non esse Ecclesiam Christi, sed Antichristi Synagogam.

2. Secondly, What Faith is named by the name of any man or sect, that is not the faith of true christians, but of heretiques, saith Lactantius. *If a church be named the church of Marcionists, Valentinians, or Montanists; that is not the church of christ, but the synagogue of Antichrist, saith St. Jerome: who, had he lived now, would have spoken that truth to this reformed age. If a sort of christians be named Berengarians, Wickliffites, Waldenses, Husites, Lutherans, Calvinists, Reformists, &c. those are not the catholique church, nor members of the catholique church of christ. I conclude with St. Athanasius, who, when the Arians had usurped the name of catholique to themselves, tells them, they must be named Arians, not catholiques; For Heretiques, by the providence*

providence of God, shall bear the name of their heretical novelty, either from their place, or action, or person, who first lead to heresie, as long as that *Heresie* shall endure: which is a wonderful proof of an heretical Sect. saith *Athanasius*. Only the church of Christ, and her christians, bear the name of *Catholiques* to the worlds end.

Of this Church, this Church of all Nations, was it therefore prophesied; that Kings shall be her nursing Fathers, and Queens her nursing Mothers, and of no other. All other Religions are subject to mutability and error: only, of the *Catholic* church, or the Church of all Nations, is *Tertullian*'s question true: *Quid veri simile est tot ac tanta in unam fidem erraverint?* How is it likely, that so many, and so great Nations, should all erre in one Faith? This Faith then, this infallible Religion, only, deserves the providence of God, and the care and protection of Kings.

Moses in the Text was both Priest and King; *Moses* and *Aaron* among his Priests, Ps. 98. 6. He alone therefore had a double care, as holding both the supremacies, over the affairs both of God and men; in token whereof he had both the Trumpets, *Numb.* 10. 2. Of all therefore that governed *Israel*, *Solus Moses* unxit Altare; Only *Moses* anointed the Altar; for he was the High Priest of God, saith *St. Leo*: But at the death of *Moses*, the two powers or supremacies were divided, as God commanded *Moses*,

B

Numb.

Contra qui hæreticos sequuntur tametsi mille successores habeant omnes tamen nomen ejus qui prius hæresin admoverit, referunt. Hoc exemplum est & admirabile argumentum ad hæreticam Sectam explorandam.

St. Athanas.

Numb. 27. 20, 21. Thou shalt put some of thine honour upon Joshua, V. 20. And he shall stand before Eleazar the High Priest, V. 2. At whose word Joshua shall go in and cut, for he shall ask counsel of the Lord. So that Joshua governed over the affairs of State, as Judge or King; and Eleazar over the affairs of God, as High Priest; which two powers or supremacies were severed in the Priests and Kings of Israel for ever after.

The Kings of Israel had, and all Kings who receive their civil power from God, *per media juris naturalis, gentium, & civilis*, have the Laws of Nature committed to them: but the traditions of Religion, or positive Laws, or superstructures of the Laws of Nature, were then committed to the High Priest of the *Jewes*, and now are committed to the High Priest of the Christians.

So that when the Kings of *Juda* did Reform at any time, they did it not *jure suprematus*, as supreme over the affairs of God; but either *jure prophetico*, as David and Solomon Reformed *Israel*: or by a Law called *judicium zeli* in *Israel*, by which not only Kings, but the High Priest Reformed all *Israel*, as *Jehojada* did, 2 Chron. 23. V. 15. And when the Kings of *Juda* did Reform the Idolaters of that people, *juicio zeli*, they did it ever with and after the advice of the High Priest, as *Josia* Reformed with *Helkia* the High Priest, 4 Kings 22. V. 8. *Hezekia* Reformed, not without *Azaria* the High Priest, 2 Chron. 29. 31.

Chap.

Grotius Lib. 2. de
Jure Belli & Pacis,
Cap. 20. Text 9.

Chap. V. 10. *Jehoshaphat Reformed with Amari*; the chief Priest, *2 Chron.* 19. 11. Those Kings indeed set the Priests to their several Offices in the Temple, not as supreme Judges of those matters, but having received the Law first from the hands of the High Priest, when they sat down in the Throne of their Kingdom, *Deutron.* 17. 18. As *Josia* received the Book of the Law from *Helkia* the High Priest, in which Law Kings might not act in the affairs of God, unless the High Priest had first asked counsel of God, *Numb.* 27. 21. When the High Priest then had declared or expounded the Law, as to the worship of God, *judicialiter* and *directivè*, then it belonged to the *læcular* power of the Kings of *Juda*, *ministerialiter* and *executive*, to see that both Priest and people observe the Laws of God, and to remove Idolaters from the Land.

And that these two powers were so distinguished, the learned *Grotius* states it well; who, when he proves out of *Moses Maimonides*, that the Kings of *Juda* were more absolute and supreme than the Kings of *Israel*; yet, he relates, that there were some reserved cases in which even the Kings of *Juda* had no power to judge, *viz.* *De Tribu, de Pontifice, de Propheta*, *Jerem.* 38. 5.

Grotius Lib. 1. Cap. 3. Petag. 20. de Juda Billi & Pacis.

And when *Uzzia* the King usurped upon the Priestly Office, the High Priest *Azaria* withstood him: *Non est tui Uzzia*; And cast him out of the Temple, who became a Leaper for that sacrilege

to the day of his death : but observe withall, that he cast him out of the Temple only, not out of his Kingdom. And yet *Jehojada* the High Priest seemed to proceed further, when he deposed *Athalia*, 2 Chron. 23. V. 15. But she was an Usurpers, otherwise no High Priest of the Jewes might, or may now under Christianity, depose their lawful Queen or King in *Juda*, or elsewhere, for any cause or crime whatsoever. *Tibi soli peccavi*, Being the Kings prerogative for ever, saith St. Jerome. If Kings offend, they give an account to God alone, not to man : either Priest or people.

On the other hand, *Solomon* deposed *Abiathar* the High Priest ; and he might do it, for he was a Rebel ; and yet, saith *Procopius*, *Deposuit eum a principatu : non a sacerdotio* : for the former dignity he had permission regia : the latter, electione generis. So much for the two Supremacies, the one of the High Priests, over the affairs of God : the other of the Kings of *Juda* and *Israel*, over the affairs of men.

And as they were distinguished under the Jewish Law, so were they much more under the Law of Christ. Christian Kings were ever subject to the Priests in the affairs of God, and Priests were subject to Kings in the affairs of the world.

St. *Athanasius* put the question, *Quando ab aeo condito auditum fuit ? When was it heard of, since the dayes of Christianity, that Emperours and Kings ruled over the house of God ? To see an Emperour or King sit as Judge and Prince*

St. *Athanasius*.
 Nam si istud est ju-
 dicium Episcoporum
 quid cum eo com-
 munis habet Impe-
 rator.

Prince over the Bishops, to define and prescribe in church matters as Head of the Church, it is the very abomination of desolation, set up in the house of God, spoken of by Daniel, saith the same *Athanasius*: The same question which *St. Athanasius* put to *Constantius*, did *St. Ambrose* put to *Valentinian* the younger. Quando audivisti Imperator? O Emperour, when hast thou heard, that a Layman judged over the Bishops in Matters of Faith? Think not, O Emperour that thou hast any Imperial power in divine matters. And *St. Cyril* of *Jerusalem* speaks it to be a traditionary truth from the beginning of Christianity, viz. We see even to this day, that the Princes of this world are governed and instructed by the Pastours of Gods Church.

All the pious christian Emperours, from *Constantine* to *Charles* the Great, confessed themselves the Churches Subjects. *Ruffinus* reports of *Constantine*, that he spake thus of the *Nicene* Fathers; Deus vos constituit Sacerdotes, &c. God made you Priests, and gave you power over us, to judge us: Ye are Gods, and Man cannot judge you; but he only of whom it is written, Deus stetit in Synagoga Deorum. The same Council was called by *Constantine*, ex Sacerdotum Concilio, saith *Ruffinus* Lib. 10. And when the Council was convened, he used no Imperial power over the Council, but left them free to judge in those matters, saith *St. Ambrose* of him. Thus also spake

Quis enim viderit eum in decernendo Principe m se facere Episcoporum & præsidere Judiciis Ecclesiasticis non merito dicat eum esse Abominationem Desolationis quæ a Daniele prædicata est.

St. Ambrose.
Quando audivisti Imperator in Causa Fidei Laicos de Episcopo judicasse?

St. Ambrose, Ep. 33.
Nolite gravare Imperator ut pures te in ea quæ Divina sunt Imperiale aliquod jris habere.

St. Cyril Cateches. 17.
Ad hodiernum usque diem cernimus manianos Principes regi & instrui ab Ecclesiasticis.

Ruffin. Lib. 1. Cap. 2.
Deus vos constituit Sacerdotes & potestatem dedit vobis, de nobis quoque judicandi; & ideo nos a vobis recte judicamur vos autem non potestis ab hominibus judicari; propter quod Dei scilicet inter vos expectate judicium -- vos etenim nobis a Deo dati estis Dei & convenienti non est, ut homo judicet Deos, sed ille solus de quo Scriptum est Deus

stetit in Synagoga, Deorum, in medio autem Deos discernit. *St. Ambrose Lib 5. Epist. 32.* Tam Libenter fuisse Concilii congregati disputationem, ut *Constantinus* nullas ei Leges componeret; Si conferendum est de Fide Sacerdotum debet esse ista collatio, sicut factum est sub *Constantinus* Augustæ memoriæ principe, qui nullas Leges ante permisit, sed Liberum dedit judicium Sacerdotibus,

δοταρ. L. b. 6. Cap. 7.
 Ἐμοὶ μὲν ἐφημε-
 τὰ λαὸς τεταγ-
 μένω & θέμις
 τοιαῦτα πολλοῦ
 παρὰ κλονεῖν οἰδὲ
 κερεῖν διὰ τῶν
 πολλοῦ, καὶ οὕτω
 τῶν ὅτι ἐβλόν-
 ται συνιτῶσαν

D. lib. 96. Cap.

Exilicr.

Illicitum est namq;
 cum qui non sit in
 ordine Sancti sibi no-
 rum Episcoporum
 Ecclesiasticis in ter-
 miffieri Tractatu-
 bus.

Valentinian 3. in E-
 pist. ad Theod. Imper.
 Quatenus Beatissi-
 mus Romane Civi-
 tatis Episcopus cui
 Principatu in Sacer-
 dotii super omnes
 Antiquitas contulic
 locum, habeat & fa-
 cultatem de fide &
 Sacerdotibus Judi-
 care.

Justinian Epist. ad
 Papam Joannem, cqd.
 L. b. 1. Tit. 1. de
 Summa Trinitate.
 Reddentes honorem
 Apostolicæ Sedi, &c.
 Ut Legum originem
 anterior Roma forti-
 ta est ita summi
 Pontificatus apicem
 apud eum esse nemo
 est qui dubitat.
 Lib. 5. Legum Fran-
 cia Cap. 167.

Principatum totius
 sanctæ Ecclesiæ in
 duas eximiss. perso-
 nas Sacerdotalem &
 Regalem divitas
 esse novimus,

Valentinian the First, to the Bishops of Hal-
 lespont and Bithinia: I am a Layman, and may not med-
 dle in the matters of Councils. Theodosius the younger,
 declared in the Ephesine Council, that he was no Bi-
 shop, he had therefore no definitive sentence there.
 The two Emperours, Martian and Valentinian, the
 one present in the Chalcedon Council, confessed be-
 fore 600. Fathers, that he was there, not to exercise
 his Imperial Authority, but to confirm the Faith, as
 Constantine had done before. And Valentinian pro-
 claimed, That, the Principality of Government in Church
 Matters, was not of right in the Emperour, but in the
 Roman Pastor; and was so from the Beginning.
 This the confession of the first Christian Emperours,
 and this the faith of the first four general Coun-
 cils,

The time would fail me to instance in Basilus the
 Emperour, and others, who all rejected Church
 Supremacy. I adde only two pregnant examples
 more, to wit, Justinian, and Charles the Great:
 The first in these words; We give honour to the Apo-
 stolical Chair, and we refer to your Holiness all Ecclesiasti-
 cal affairs, who is the Head of all holy Churches. And we
 well know, saith Charles the Great, That, the two su-
 preme powers in Christendome, are divided between
 two persons, the Priest, and the King. i. e. The af-
 fairs of the Church are immediately under the Priest
 of God, and the affairs of the present world are un-
 der the secular Prince.

And

And when the *Arrian* Emperours *Constantius* and *Valens* usurped a Supremacy over the Church: the holy Fathers who knew not what it was to Rebel against their Lawfull Emperour or Prince, yet thought it their duty to speak to those Emperours in the Language of the High Priest of the Jews; *Nōn est tui Uzija Egredere de Templo.* So *Hosius* to *Constantius* the *Arrian* Emperour, *It becomes not Churchmen to sway the Scepter, nor Emperours to offer Incense or to rule in things sacred: God gave thee the Imperial power, and to us the Church: So spake Leontius of Tr.polis; I wonder that the Emperours, whose Office is to rule the World, should rule or prescribe in matters which belong to the Bishops only: And when Valens the Arrian Emperour had banished Barza Bishop of Ed.ssa, and created Lupus Bishop in his place, Eulogius asked him, Numquid, &c. Didst thou O Emperour with the Imperial power receive the Priestly power also? Also when both the Donatists, Arrians and Biscillianises solicited the Emperour *Valentinian* the first, to take upon him the Spiritual power or Headship, *St. Ambrose* saith of him, that the Emperour refused it in these words, *Nōn est meum, &c. It belongs not to the Emperour to judge in those matters. Thus Valentinian the Father: and when Valentinian the Sonne had taken Church Government upon himself, St. Ambrose tells the Emperour, That when he comes to more maturity of years, he will better know how unworthy that Bishop is who submits the Priestly power to the Authority of the Secular Magistrate.**

Hosius.
Ne te necesse Ecclesiasticis neque fas est nobis in rebus Imperium tenere, Neque tu Thymiamatum neque Sacerorum potestatem habes.

Leontius.
Miror qui fiat ut cum aliis circumscriptionis alii tractes; Cum enim militari rei praeis eam praescribis Episcopis quae ad solos Episcopos spectant.

Eulogius.
Numquid cum Imperio Sacerdotii consequens es Auctoritatem.

St. Amb. l. b. 5. Ep. 3.
Non est in me iudicare inter Episcopos.

Ad Val. min. l. 5. De off. venie.
Senectus maturatione provectio, & tunc de hac censuris qualis ille Episcopus sit, qui Laicus Sacerdotale subiternis.

St. Ignat. Epist. ad
Smyrnenfes.

Honorare oportet
Regem: Nec enim
Rege quisq. tam pre-
stantior aut quis-
quam similis ei in
omnibus rebus crea-
tis: Nec Episcopus po-
tiusquam magis in
Ecclesia, qui Deo
consecratus est pro
totius mundi salute,
St. Fulgen. i. s.

Quantum pertinet
ad huius temporis
vitam; in Ecclesia
nemo Pontifice poti-
or est & in seculo
Christiano nemo
Imperatore celsior
invenitur.

St. Damascen. Orat.
de Imagin.

Rogum partes non
sunt Ecclesie Leges
prescribant, non
transferimus termi-
nos sempiternos,
quas nobis Patres
nostri posuerunt.

I conclude the point with three famous Authori-
ties: The first of St. Ignatius Epist. ad Philadelphos,
and Epist. ad Smyrnenfes: We Christians must all honour
our King, for there is nothing like him for Excellency among
Created things; and Gods Bishop, for there is nothing
greater in the Church, who is consecrated by God for the Sal-
vation of the World. And therefore saith the same
Ignatius, Let all the Clergy, all the People, all the Princes;
nay, Caesar himself, obey the Bishop; and the Bishop Christ,
as Christ obeyed the Father. The second of St. Ful-
gentius, in these words, As to our concerns in this
life, no man in the Church is greater than the Pontifex, or
High Priest: and in secular affairs, no man is above the
Emperour. The last of St. Damascen, The Kings of-
fice is not to prescribe Laws to the Church, and we may not
remove those eternal bounds which our Fathers have set, from
the Beginning.

But as this is one Maxime from the Beginning;
so there is another as ancient, viz. That secular Prin-
ces are not for Religions Cause to be molested either
by Church or People:

It was the Doctrine of Christians, taught early,
even by the Apostles from the Beginning; St. Peter
the prime Apostle gave it us, 1. Ep. Cap. 2. V.
12. Be subject therefore to every humane creature for God,
whether it be to the King as excelling. And St. Paul
spake it, Let every soul be subject to the higher powers,
Rom. Cap. 13. V. 1; Their first Schollar St. Clement
taught the same, It is not lawful for Christians to op-
pose

Τῶς Βασιλεῦσι,
& θεμίτων ἐ-
πιταγῶν.

pose their Princes. It was one of the Apostles Constitutions, viz. *We must all fear the King, as the hand and appointment of God over us.* And down all the Ages to St. Ambrose, it was named, *Magnum quidem & Spirituale Documentum Christianorum: A great and spiritual Maxim among Christians, not to dissolve the Frames of Earthly Kingdoms.* And so it is held by all good Roman Catholics at this day: who teach, with the Author of the Questions of the Old and New Testament: *Divinam esse Traditionem in Officio Ordinis Regalis, That there is Divinity in the Office of a King: Dei enim Imaginem habet Rex sicut Episcopus Christi, For the King hath the Image of God in him, as the Bishop hath the Image of Christ.*

St. Ambrose
ad 5. Lucæ.

We Catholics know that Government in Genere, is Originated in God, *Jure Naturali & Divino*: And that Government in Specie, is Founded in *Jure Gentium*, which is a Conclusion of the Law of Nature: And that Obedience is due to all kinds of Government, especially to that of Kings, not only *Jure Gentium sed Jure Naturali & Divino*, as the Apostle, *Rom. 13. Quicumque resistit Potestati, Dei Ordinationi resistit.* Also all Catholics believe, that by the Laws of God in Scripture all Kings are to be obeyed, as well the Evil, as the Good: for both are Kings of Gods own appointment: *Per me Reges regnant: By me Kings reign, Proverbs 8.* And, *Thus saith the Lord to Cyrus. my Anointed, Esay 45.* And, *I gave the Kingdoms to Nebuchadnezzar, Jerem. 27.* *Thou art the King of Kingdoms, and God gave thee the Kingdom, Dan. 2.* God, saith St. Augustine, giveth the Kingdom of Heaven to the righteous Kings only, but these Earthly Kingdoms he gives both to the righteous and wicked Kings as he pleaseth, whom no unjust thing can please. He gave the Empire to Marius, and to Cæsar; to Augustus, and to Nero; to the Vespasians, and to Domitian; to Constantine, and Julian the Apostate, saith the same St. Augustine. And therefore we honour an Infidel Prince, when he himself is a Vassal of the Devil, because his Power is from God, saith the Author of the Questions, *Question 35. in Rom. 13.*

And this obedience we Catholics now (as the Christians of the primitive times) give even to wicked Kings, for two Reasons taken out of Scripture: The first from *Esay 55.* where God saith, *I gave thee (speaking to Cyrus) the Kingdoms: ut scias quia ego sum Dominus,*

God gives to wicked Kings their Kingdoms, that they of all others may become good men, whom God in favour prefers above all others to so great a dignity, as *St. Jerome* glosseth. The second Reason is taken out of *Iob 34. who makes the hypocrite to reign, because of the sins of the people.* In which sense *St. Irenaeus* spake, *Cujus jussu, &c.* By whose command men are born, by his command Kings are appointed, who are ever good enough for the people over whom they are made Kings. For these two Reasons *Catholiques*, above all others, are bound to sit down quietly under their Kings; with *St. Bernard's* resolution: *Come the loss our Estates, come Banishment, come Death, we will not betray our Faith; for Christians ought to live here in this life, as those who are alwayes ready to be translated hence into a better.*

We *Catholiques* declare Kings to be free from any Coercive Power, from their own Laws and Subjects, to which they are not bound *Civiliter*, but *Naturaliter* only; for if once a Coactive Power be allowed: *Ex Coactione sequitur saltem paritas, & summitatis divisio*, as the *Civilian* speaks; and Kings once compelled by their Subjects, are no more *Scripture Kings, Gods Kings*; but *Titular, Popular Kings only.* For *Gods Kings*, saith *Osio Frisigenensis*, being above all Laws, are reserved to the Divine Judgement hereafter; they may not be punished by the secular Laws. Kings, being as *David* was, not to be called to account by their Subjects, for their personal errours; of whom *St. Ambrose* spake: *Rex utique erat, &c. He was a King bound by no Laws, for Kings are free from punishment, being made safe by the Imperial Power: Not so much as that Punishment called Lex exaltationis*, might pass upon the Kings of *Israel*; their Shoe might not be taken off in *Israel*, much less their Diadem, their Crown, their Head. No, it was a Law from the Beginning, saith *Barnabam* the Jew of that Government: *Nulla Creatura judicet Regem, sed Deus Benedictus: No Creature may judge his King, but God who is blessed for ever.* The *Rabbines* tell us of a Custom among the *Jews*, that when any publique Calamity befel that People, either of Plague, or Famine, or War, or a general decay of Trade; they did not Rebel against their Kings, but a Fast was enjoyn'd throughout all *Judas*, on the 2d. and 5th. day of the week, to humble all the People, not the King only, as now it is the fashion, since the days

et. C. ius
jussu nascun-
tur homines,
eius jussu con-
stituuntur.
Principes qui
appelluntur,
quod illis tem-
poribus ab ip-
sis Reguntur.
Fidem bono-
rum amissione,
exilio,
morte, non
prodam; ter-
ram incolam
quasi semper
migraturus.

It were well if
the Reformed
Churches
would pra-
ctice it.

dayes of *Reformation*: Of whose first Apostle *Luther*, *Charles* the 5th. and the Princes of the Empire, complain'd in an Edict at *Wormes*; That he took away all Obedience to the Temporal, as well as to the Spiritual Magistrate; That he seduced the Subjects to Rebellion, to Rapines, to Slaughters, to lay Kingdoms waste by fire and sword: That he brought into the Empire a dissolute, lawless, licentious, beastly custom of living: That he was a Rebel to the Laws of God, the Empire, and the Church. What caused the slaughter of 100000. of the Commons in *Germany*, but the Doctrine of *Luther*, and his *Reformation*? What armed the Protestant Princes against the Emperour *Charles* the 5th. but the Doctrine of *Luther*, and the *Reformed Churches*? What brought Anarchy and Confusion into *Germany*, but the *Anabaptists*, the Off-spring of *Luthers Reformation*? Who made so many Rebels against the Kings of *France* and *Spain*, but the Posterity of *Luther*, the *Reformers*? Who were the late Rebels of these Kingdoms, but the professed Issue of *Geneva*? who dealt with us more unkindly than the *Jewes* did with the *Egyptians*, for they, after they had borrowed their Jewells and Treasure, passed away through the red Sea, and were seen no more: but these, not only robb'd us of our Plate, Money and Jewells, but passed through the red Sea of the blood of the Nobles and Gentry of the *Catholiques*, and other loyal Subjects of the Land; and stayed not there, but passed through the red Sea of the blood of our King also: These are the Rebels of the *Reformed Churches*.

And yet the innocent *Roman Catholiques* are still defamed, as the Christians in *Tertullian*: *Circa Majestatem Imperatoris infamamur, tamen nunquam Albiniani, vel Nigriani, vel Cassiani, inveniri poterunt Christiani.* i. e. in English, We *Catholiques* are accused, when as no *Lutherans*, no *Calvinists*, no *Anabaptists*, no *Rebels* are found among *Catholique Subjects*; who believe, with *St. Augustine*, that *Politique Plots*, *Designes*, *Murmurings*, *Murines* against Kings, are not of God: For if God will save a People at any time from destruction, he will reveal it rather to *Pharaoh* in a dream, than to the People, *Gen. 41.* To teach the People, That a dream of the worst of Kings is enough, when God will save a Nation; How-

ever; *Catholique* Subjects endure oppression from Kings beyond all others, both for their own, and their Kings salvation: For Kings may learn their duties to God, from the patient sufferings of their Subjects. *N. buchadnezzar* saw the Son of God in the fiery furnace of the three Children; he did not see him there *merito* *uo*, for he was an *Idolater*, saith *St. Augustine*, *sed merito Regalis Ordinis*, for he was a King: So that we *Catholiques* believe, if we pass through the fiery furnace of the wrath of Kings, our selves shall infallibly ascend in that fiery Chariot with *Elias* up into Heaven, and in our Christian patience, in that furnace of afflictions, we may shew Kings the Son of God, who never saw him before.

And whereas the *Roman Church*, and her *Pastours*, are accused, from every Pulpit, of the Doctrine of Deposing Kings at pleasure; We Answer.

First, of all others, the Protestant Church ought to be silent in that Point; who from their first Protestation against the Princes of the Empire, *i. e. Rebellion*, to this day, have done little else than unsettle Kings, and their Kingdoms: And if any party of Protestants have not done so, their *Reformed Religion* did not restrain them, but either the personal Virtues of some few, or the secular Interest of more; who, (as the *Donatists*) while the Emperour gave them Countenance in *Africa*, and the Church preferments, none more obsequious to the Emperour than those *Schismatiques*, in making Appeals, from the Church, to the Emperour, as Head of the Church, as in *Cacilianns* his Case: but so soon as the Emperour became not their Friend, then, *Quid nobis Imperatori? What is the Emperour to us?* The same is, and ever hath been, and will be the voice of Protestants, when ever discountenanced in a State or Kingdom.

Secondly, As for *Catholiques*, and their Fidelity to Kings, none speak it more, none advise or practice it more, in all secular Obediences, than the *Roman Pastours*, and the *Catholiques*, in their Communion; who all teach with *St. Ambrose*: *Tributum Cæsaris est, non negatur: Ecclesia Dei est, Cæsari unque non debet addici: Tribute is Cæsars, none may deny it: The Church is Gods, not Cæsars.*

Cæsars. *Bonus Imperator intra Ecclesiam est, non supra Ecclesiam.* A good King is within the Church, not above the Church, saith St. Ambrose in *Orat. de Tradendis Basilicis*; and Catholiques at this day say no more.

The Roman Pastour is not Lord or Governour of the World, as our *Turrecrinata* declares in the name of Catholiques, *Lib. 2. Summa de Ecclesia cap. 113.* Neither is he Lord or Governour of the Christian World, as our *Bellarmino* teacheth from *Hugo de Sancto Viatore Lib. 2. de Sacram. Terrena Potestas Caput habet Regem, Spiritualis Potestas habet summum Pontificem*; and it is the joynt Confession of the Roman Pastours from St. Leo the first, to this day: *Martian is chosen by God to be our Emperour*, said St. Leo, *Ep. 38 ad Martianum.* Two Powers rule the world, the Regal and Pontifical Power, saith *Gelasius* to *Anastatius* the Emperour. Power over all men is given to the Piety of my Lord the Emperour from Heaven, saith St. Greg. *Lib. 2. Ep. 61 ad Mauritium.* Do no prejudice to the Church of God; for the Church doth not prejudice the Empire; for our Lord hath divided the Powers, so as that Emperours and Kings want the Priestly Power, for their Eternal Life; and the High Priests want the Imperial Laws and Power, for the quiet course of the world, saith *Nicholas* in *Epist. ad Michaelem.* In the Patrimony of the Church, the Roman Pastour is supreme, saith *Innocent* the 3d. but speaks of the King thus, *Cum Rex Superiorem in Temporalibus neminem cognoscat*, The King knows no Superiour in Temporal Affairs. Thus the Roman Pastours to the Emperours; all which is summ'd up by St. Bernard, as an Epistle to *Conradus* the Emperour, *Legi, &c.* Let every Soul be subject to the higher Powers; which sentence I request the Emperour would observe, in giving reverence to the Vicar of St. Peter, as the Emperour would have reverence done to him from the whole Empire.

Thirdly, The Roman Bishop or Pastour hath no *direct Jurisdiction, Jure divino*, in Temporals, over either the secular Princes, or their Subjects: For Christs Government (whose Deputy the Roman Pastour is *Jure Divino*) was only Spiritual, as is evident, *John 6.* For when the People would have chosen him their King, he fled from them, as from a Temptation, and was alone in the Mount. St. John spake of our Blessed Saviour, and his Do-

ctrine:

Atine: *Nunc Princeps hujus mundi ejicitur foras*, John 6. *Now the Prince of this world, i. e. the Devil, is cast forth.* Not *Princeps hujus Regni*, as the Practices of the Geneva Rebels would have it: No Prince cast out of his Kingdom by any of Christs Vicegerents in the Temporal Government. And that Text of St. John 18 36. *Regnum meum non est de hoc mundo*, is expounded by all the late Roman Catholique Doctors, from St. Bonaventure to Bellarmine, as it was by St. Cyril, St. Chrysostome, St. Augustine, i. e. from the Beginning, to this day, viz. That neither Christ, nor any for him, in his Church, hath any Temporal or Secular Jurisdiction, but Spiritual only. And therefore we Catholiques call Heaven and Earth to witness our innocence, in the words of St. Augustine upon the Text, *Audite ergo Judæi & Gentes, &c.* "Hear O Jews, hear O Gentiles, hear this all ye Kingdoms of the Earth! "I hinder not your Government over this World: Fear not so vainly, as Herod did, who slew the Innocents; for my Kingdom is not of this World: Would yee more? Come to the Kingdom which is not of this World: *Venite credendo; & nolite servire metuendo.* Wherefore St. Bernard reprehends some of the the Clergy in his time, who were over-busie in State matters, in these words: *The affairs of this present World are moderated by Kings and Princes: why do yee (who are Spiritual) transgress your limits, whose Power is over the Sins of the People, not over the Possessions of the Earth.*

Habent hæc infima & terrena judices suos Reges & Principes terræ: quid fines alienos invaditis? In criminibus non in possessionibus potestas vestra

Lastly, As for the Roman Pastours Indirect Power over Kings *in ordine ad Spiritualia*, by which the Sea Apostolique in some rare Cases, hath, at the Request of all Christians, proceeded to Censure and Deprive Kings (a point so much talked of, and so little understood by the Reformed Divines) I leave that question to be decided by the two supreme Powers, when occasion shall be for it, which may not happen to the end of the World. It being a very rare Case (as Cardinal Alan, with other Roman Doctors observe upon the Declaratory sentence of Pius Quintus against Queen Elizabeth) in which it were not better that such matters were wholly left till the Day of Judgment: Yea so far is this Sea Apostolique from frequent Practi-

ces of that Nature upon Kings, of which the *Reformed Churches* are so guilty, that it is evident more Rebellions have been raised against Princes, for Religion only, in this last *Reformed Age*, in a few Protestant Countreys, than have been raised by Catholiques, for any cause whatever, in seven Ages before throughout all Christendom. And whereas this *Indirect Power* of the *See Apostolique* is to much traduced, as derogatory from the Rights of Kings; The Histories of this last Confused Age do manifest, that even this Power is and hath been rather a Fortrefe to Princes against their Rebellious Subjects; Which *Power* of the *Apostolique See*, if it had been accepted with the Aides which *Gregory* the 13 tendered to the Archbishop of *Glasco*, for the Relief of King *James*, when he was first besieged by the Rebels at *Striveling*; no Presbyters, no Rebels had swarmed in our Land, like the Locusts and Lice in the Land of *Egypt*; nor had they, like so many Frogs, got into the Chambers of our Kings, to ruine them and their Kingdoms, and thame our Countries name in story for ever.

As for the extravagant expressions of some Catholique Doctors against the Dignity and Lives of Kings, it may suffice, that some of them, as *Becanus* and *Mariana*, are Censured, the latter being condemned for his seditious Position against Kings, by his whole Order at *Paris*, under *Claudius Aquaviva*, An. 1606. However Catholique Princes know themselves enough secured against all Rebellion from their Catholique Subjects, by the Definition of the Universal Church in her Council at *Constance*, Session 15. *Nuper accepit sancta Synodus*, &c. This holy Synod hath been lat ly informed, that certain erroneous Opinions are bolden, contrary to the Peace and good State of the Commonwealth, viz. That a Tyrant may be lawfully and meritoriously taken away, and killed by any Subject or Vassal of his, Non obstante quocunque Juramento, &c. Notwithstanding whatever Oath of Fidelity or Allegiance that he hath made to him: Such Doctrine is contrary both to Faith and Manners, and whosoever shall hold it pertinaciously, are Heretiques, and as such to be proceeded against according to the Canons.

As for those petty objections made against our Loyalty from a *Ravilliach*, and from a few fiery Apostates here at home, who were all anathematized by the *Roman Church*, (except those two * *Gen-provder Plot.* who were not Traytors in design, but abhorred it.) K. *James* himself, in his Declaration upon that subject, graciously professeth his opinion of the generality of his Catholique Subjects, in these words: That they did abhor such a detestable Conspiracy no less than himself. But for the Conspirators, their memories are odious to God, Angels, Saints, and all good Catholiques for ever; and therefore we hope they shall not prejudice those, whose Name, whose Faith, and whose Loyalty to Kings, was, is, and ever shall be Catholique.

Yet we have the same ill luck, as the good Christians in *Tertullians* dayes had, who were accused : *Quod per genium Principis non dejerarent*. We cannot take two Oaths, forsooth, of *Supremacy* and *Allegiance*; which, like *Bell*, and the *Dragon*, have devoured our Estates; the reason why, is not for want of Loyalty; but, to use *Tertullians* phrase, *Quia non ludimus de Officio salutis Principum*: We dare not injure the souls of Princes, in giving that Power up to Kings, which Christ gave to his Church; and in so doing, *Temperamus Majestatem Caesaris infra Deum*: We temper the spirit of our Kings to the Laws of God only. For, to use *Origens* phrase, as far as the Laws of Christ allow us, we are ready to obey our Kings. *Non usque insanus*; We are not so mad to exasperate our Kings against us, who have learned that of the Apostle, *Let every soul be subject to the higher powers*. We are not so in love with Confiscation of Estates, and Banishment: we take no pleasure to be haled to Prisons, to Torments, to the Racks, to Martyrdoms, to the Gallows: we rather (as others) are rationally pleased with Freedom, with Liberty, with the Enjoyment of our Estates, Gods Portion to us here on Earth, with the Preservation of Honours, Names, Inheritances to our Posterity; and hold it a high Privilege, to be in favour with, and to stand in the Courts of Kings; but ever, *Quatenus salva pietate licet*, as far as consists with our obedience to the God of Kings. And if a question of reserv'd right happen between God and our Kings, then we choose to adhere to God; but so, as not to forsake the King. We *Catholiques* herein do as the Christians in *Julians* Army did, of whom *Sr. Augustine* spake: *Distinguebant Dominum eternum a Domino temporali; Et tamen subditi erant propter Dominum eternum Domino temporali*: we are subject to our temporal Kings, for his sake who is the King of Kings; even then, when we choose to obey our eternal Master, before an earthly King. In proof whereof, we *Catholiques*, who of

Quando volebant ut Idola colerent, præponebant illi Deum: quando dicebat producite aciem, ite contra illam gentem, statim obtemperabant.

late, with others of his Majesties most loyal Subjects, followed *David* in all his troubles, are and will be ever ready, as those Christians in *Julians* Army; who, when the Emperour caused them to be brought before the *Idols*, then they acknowledged the God of Heaven: but when the Emperour commanded to draw out the Ar-

my against this or that Nation, then none to ready to obey as the Christians. So, if we be brought before the Oaths of *Supremacy* and *Allegiance*, we acknowledge the God of Heaven: but if the King command, *Produce aciem*, bring forth the Army against the Rebels, then, not a *Catholique* from *Dan* to *Beer sheba*, but will follow his King. Yet, notwithstanding all our Loyalty confessed, there are not wanting (I fear) those, who, like the Frogs in *Pharaohs* Chamber, are still croaking in the Kings ears, as *Haman* to *Ahasuerus* (*Chap. 3. Esther, 8. Verse*) *Est Populus, &c. There is a People dispersed throughout our Majesties Dominions, who have a new Religion, new Laws, inconsistent with the Kings*

But all holy *Catholiques* are pleased, if they may but sit down at the Kings gate, with poor *Mordecai*, and watch *Bigthan* and *Thares*, that no conspiracy be made any more against our *Ahasuerus*; and God in his good time, may be moved one day to hear the prayers, and consider the fasting of our virtuous Queen *Esther*, and the prayers and fasting of the devout *Catholiques* of this Land; and after an age of constancy to the *Apostolique Faith*, and of singular fidelity to their Kings; our King may ask, as *Ahasuerus* did of *Mordecai*, whose fidelity was forgotten for along time: *What shall be done to those whom the King will please to honour?*

Lastly, Since all the former points in controversy are cleared to be *Catholique Doctrines*, as they are now taught and believed by *Roman Catholiques*: and this also of Obedience to Kings, and secular Magistrates, taught and believed by the generality of *Catholiques*, to be the practice of the Christians from the Beginning to this day: it remains, that as *St. Augustine* to the first and latter *Donatists*, so we address this *Querela Catholica* to the first and latter Divines of the Reformation, in *St. Augustines* question and complaint.

Quare Vos Separastis?

WHAT did ye separate from the Church? this Church of all Nations? Your first answer is the same with the Donatists in St. Optatus: *Querimini nescio quid esse commissum & nescimus quid ponunt super Altare: The Church of all Nations hath erred, but we are not yet agreed how or what the Errors are; They put upon the Altar, we know not what.* But as St. Optatus to the African Schismatiques, so we to you: *Hoc non queritur Gallia, &c. France, Spain, the Empire, do not complain: sed operarii iniquitatis; Brethren in iniquity, then in Africa, as ye now, have wrought confusion in these distracted parts of Christendome, and all, for, Ye know not what.*

For had so many Churches erred, saith *Tertullian*, they had varied from one another; but, *Quod apud multos unum erat; non est erratum, sed traditum: What ye found taught in so many ages, and believed in so many Churches, is no Error, but Tradition.* Why then did ye separate from so many Churches? so many Truths? so many Traditions? And as the same *Tertullian* pressed *Marcion*, so do *Catholiques* the *Reformed Divines*: *By what authority have ye dissolved the original instruments of belief? if ye are Prophets, prophecy: if ye are Apostles, preach publicly to the whole world: if Apostolical men, agree with the Apostles: if ye be Christians, believe the traditions of the Catholique Church.*

Quare

Tot originalis; instrumenta Christi, delere *Marcion* ausus est: Ex quo oro te Autoritate? Si Prophetas, pronuntia aliquid: Si Apostolus, predica publice: Si Apostolus, cum Apostolis senti: Si tantum Christianus es, crede quod Traditum est. Respondens quod e elidisti jam non credens testidisti.

*Quare vos separastis? Why did ye separate from all Churches in communion with the Roman Pa-
 stour? You'l answer as the Pars Donati did: Be-
 cause the Church of all Nations is not, but is perished:* *Apoſtaravit Ecclesia & perit de omnibus Gentibus.*
Quia illa Ecclesia quæ fuit omnium Gentium non eſt, ſed perit: So Donatus and Parmenian of old, ſo Luther and Calvin, and the Miniſters of this Reformed age now. But as St. *Auguſtine* to thoſe Schiſmaticques, ſo we to you: *O impudent voice, the Church is not, is perished, becauſe you are not in the Church; ſuch preſumptuous, falſe, fooliſh, raſh Schiſmaticques did our Lord foreſee, who would thus revile the Spouſe of Chriſt; and yet be promiſed, as an eternal truth; That his people the Nations ſhould be ever at unity, and Kingdoms to ſerve the Lord.* And therefore the Father chargeth the Donatiſt: *Quid eſt quod dicis? Why ſayeſt thou, that the Church of all Nations is perished, is apoſtatized from the Faith? when the Goſpel was therefore preached, that it might be in all Nations?* And then concludes againſt the Donatiſts: *Ergo uſque ad finem Eccleſia in omnibus Gentibus:* 'Therefore to the end of the world the Church ſhall be in all Nations, as it was propheſied of the Church of Chriſt; *Super omnem terram gloria tua, Pſal. 21.* All the Kings of the earth ſhall adore him, and the Nations from the riſing of the Sun to the going down thereof ſhall ſerve him; My Name is glorified in the Nations. But as the Donatiſts in their *Crefconius*, queſtioned then with the Catholique Church; *How could the Church be Catho-*

O Impudentem Vocem, illa non eſt, quia tu in illa non es vide ne ideo tu non ſis; nam illa erit etiam ſi tu non ſis.

*Hinc vocem abhominabilem & deteſtabilem, preſumpti-
 onis & falſitatis pie-
 nam nulla veritate
 ſuſtutam nulla ſa-
 pientia illumina-
 tum nullo ſale con-
 ditam; vanam temerariam precipitem,
 pernicioſam providet
 Spiritus Dei, & tan-
 quam contra illos
 qui annunciarer
 unitatem.*

*In conveniendo po-
 pulos in unum, &
 Regna ut ſerviant
 Domino.*

St. August. lib. 3.
 contra Gaudentium.
 Intuendo residua
 Gentium quæ non
 dum occupavit Ec-
 clesia; Quanta oc-
 cupaverit, unde ad
 ad residua tenenda
 quotidie diffunditur,
 non attendis,

lique, or the Church of all Nations, when the Church and Faith was never yet in all Nations? So the Questionists of our latter Reforming age do; to whom we answer as St. *Augustine* did: *Intuendo residua Gentium, &c.* 'Ye look upon the Nations not yet converted, but do not mark how many Nations have been and are converted; and how the Church daily diffuseth it self into the Nations. In which respect the Church is *Catholique* as it was in the Apostles Creed and time, before the conversion of any one Nation; because that Faith and that Church of the Apostles and their Successors, is and shall be ever active and effective in the conversion of the Nations, till it possess the ends of the Earth. I ask then of the Schismatiques of this age, as St. *Augustine* did the Donatist: *Cur huic Ecclesie quæ toto mundo crescendo dilatatur, non communicat Pars Africae?* 'Why doth *Africa*, or any part of the world, reject communion with that Church, whose Faith is daily increasing throughout the world? Can such a Faith, such a Church as this perish? Then, saith *Tertullian*, are so many Instruments of the Christian Faith in vain; so many Preachings in vain; so many Martyrdomes; so many Miracles in vain; so many Traditions of the blessed Apostles in vain; so many Scriptures in vain; Christianity and Christ himself in vain, if such a Church as this, so begun, so continued, so diffused over the Nations of the Earth, can fail to teach the Doctrines of Christ and his Apostles.

But if the *Catholique* Faith is perished from the Nations, and remains only with those of the *Reformation*; We then demand of you, as *Tertullian* of the *Marcionites*: *Qui estis vos? unde & quando venistis? ubi tam diu latuistis?* Who are ye? whence came ye? what beginning? where lay ye hid so long? why appeared ye so late, as almost 16. ages after the Apostles, to *Reform*, that is, to disturb the *Catholique* world?

(2 ly. Did this Church of all Nations perish? then must ye answer *St. Augustines* question to *Donatus*: *Unde ergo extitit origo Donati? ex quo mare, &c.* Whence arose *Donatus*? what was his beginning? where was he Chatechized? where Baptized? where Ordained, when Errours in Faith had corrupted the *Catholique* Church of Christ? So we to this *Reformed* age: Where was your Patriarch *Luther* Chatechized? where Baptized? where Ordained? when the *Catholique* Church of Christ erred in Fundamentals? For if your Apostle received Fundamental Truths of Scripture, and its expositions, for and from the authority of that Church, which at the same time taught Fundamental Errours; whose soul at this day can be secure, that even where he thinks he embraceth Fundamental Truths, he doth not believe Fundamental Errours?

Quare vos separastis? Why did ye separate from the Church of all Nations, then in communion with

with the Roman Pastour? Did ye separate for Fundamental Errours? what Churches in the East, or elsewhere, were extant then, which did not erre in Fundamentals? If any such Churches were, which did not erre, why did ye not unite to those Churches? and if all Churches were then in Fundamental Errour, then the Church failed, the Church perished; which is to give God the lye, saith St. *Augustine*, and to fall under all the *Anathema's* of the Church of Christ.

Why do ye perplex the brains of men with the distinction of Points Fundamental and not Fundamental? a Term, as novel and as empty as your Fæction; when as every Revelation of God is formally Fundamental, if sufficiently proposed and understood, and may not be disbelieved; but for the affirmative precept of being obliged to believe with an expresse Faith the prime material Objects of Faith, there is this difference, that such Truths are necessary, and require a true Faith, when the opposite Errours are destructive to salvation; yet even these also for number, are more or less Fundamental, as the evidence of credibility is proportioned to the divers capacities of men. Of all which the *Catholic* Church of Christ is the only *Rich Treasury* from whence these Fundamentals are dispensed and explicated, after an unerring manner, throughout all ages past, and shall be to all ages to come, even to the worlds end.

Quare vos separastis? If for Fundamentalls in the Church, whose communion ye left: then the visible Church of Christ perished; at which impudence in the first Donatists St. Augustine wondred: If for Errours not Fundamental, then are ye Schismatiques: or why teach ye such notorious contradictions, as, 'That ye believe the Churches in communion with the Roman Pastour, erred only in 'Points not Fundamental, and yet declare it necessary to salvation, to reject her communion? For now your late Doctors are forced to confess; That the Church of Nations in communion with the Roman Pastour, is a true saving Church. Ye have declared to the world; That ye did not alter or depart from the Substantialls of that Church. That the Roman Church wanted no Essential. That the Religion of the Roman and Protestant is the same. That the most Necessary and Fundamental Truths, which constitute a Church, are on both sides unquestioned. That ye left not the Roman Church in her Essence, or in what constitutes a Church. That the Foundation of Faith stands sure in that Church. That the wisest Personages have ever allowed salvation to those of that Church. In sum, as the learned Tichonius, St. Augustin's pity; *E. vigilavit tandem Tichonius & Ecclesiam toto orbe diffusam videt: sed quod consequenter illi videndum fuit itaq; homo absurdissimicordis.* 'So are ye awakned, and 'see, and confesse the Church which is diffused 'through the world; and yet with all this learning and

Poster P. 163. N. 5.
P. 63.

Tylor P. 251.
P. 163. P. 59. P. 60.
75.
L. ad P. 357. P. 125.
cited by Kout again.
Chillingworth, Cap. 7.
P. 568. 571, 572.
Chillingworth, P. 16.
N. 20.

'and moderation, your most absurd Souls refuse to
'unite with the *Catholique Church of Christ*.

Why left ye this True, this saving Church of
Christ, which erred only in points not fundamen-
tal? when a fallible Church can give you no security
that she hath not taught you fundamental Errors?
And if ye refuse Communion with the *Roman*
Church for Errors not *Fundamental*, why hold you
Communion with any National Church which can-
not be free from Errors of the same kind? or why
hold ye Communion with one another? And since
we all are obliged not to forsake the Church in *Fun-*
damental points, how can any, without hazard to
their Souls, leave her in any point, least that point
prove *Fundamental*; since there is no Rule in a *falli-*
ble Church to know what points are *Fundamental*,
what not? But why did ye separate when her Er-
rors were not damnable? for what? for fear yee
should not be saved in that church in the profession
of whose faith it was not possible to be damned?
Why are ye not only thus miserable, but also ridicu-
lous to the Intelligent world of Christians? Did yee
separate from the Roman Communion, because al-
though she did not teach fundamental Errors, yet she
imposed those as matters of faith, teaching for the
Commands of God the *Traditions* of Men? If so, in
this also the church failed, and the promises of God
are at an end; yet in prudence ye ought not to leave
a Church that taught Errors Non-fundamental, for
mat-

matter, unless ye could have united with another Church that at the same time taught all the fundamentals of Christianity. Why then left yee the Communion of the Church *Catholique*? why left yee the Visibilty of the present, and the Succession of 16 Ages? why left yee at once the Pastours of the Diffusive Church and the Representative, in her General Councils? Upon what Authority did yee cast off such Authority? had yee Evidence from Scripture, or Demonstration from Reason for your so doing? Strange it is, that Scripture, with all its Mysteries and Depths, should be evident to a National Church, & so obscure to the General Councils & Churches of the World? and strange, that a fallible Church should have assurance for any thing but that it may sooner erre, than the oecumenical Councils of all former ages: Why separate ye, either for Errors fundamental or not fundamental? when if the Authority of the Universal Church be once dissolved, there can be no Demonstration what is fundamental, or not fundamental in Christianity, No Scripture, no Tradition can be declared either Rational, or Universal, or Divine any more; which in effect is the very Dissolution of the Faith of *Christ*.

Quare Vos Separastis? Was it because the Roman Church and its Communion imposed a Necessity of professing known unfundamental Errours, and the practice of known Corruptions? if the Church imposed the profession of Errours in themselves not

damnable, how was it possible for you to be damned in her Communion, when to profess such Errours against Conscience had been to obey the Church, which teacheth, that in all reason a single Conscience ought to submit to publique authority, when not to doe so is to incur the Sacrilegious crime of Schism. *Why did ye separate, when your more learned Doctors did prove themselves no Schismatiques by this only Argument, because they did not cut off from hope of Salvation those of the Roman Communion from whom they Separated? So that your fallible Church separated from the Church which had all Necessaries to Salvation, And then was there no Necessity to separate, i. e. Yee were and are the Scismaticques of this latter Age.*

Dr. Potters

Lastly, Why did yee separate for Errours in the Church of Christ, either fundamental, or not fundamental, or intrenching upon fundamental Errours, or what you will, when not one of those supposed, even fundamental Errours, but is by some learned Protestant taught to be a fundamental Truth? So much for your irrational, your groundless separation from the Church of Christ in Communion, with the Roman Pastour, for matters of Doctrine.

cc Brevly Apology,

Secondly, Why did yee separate from the Unity of Christendom:

Quare Vos Separastis? You will answer as the latter

latter Donatists: *Propterea ne Malorum Communionem periremus.* We had otherwise perished in the Romish Corruptions and Vices of those times. It was *Parmenian* the Donatist, that proved their schism from the *Catholique* Church, to be just and Necessary, from *Jeremy* 23. *Quid Palea ad Triticum?* And *Macrobius* the Donatist proved their schism from the Roman Communion of that Age to be Necessary, from the 52 Chapter of *Esaias*. *Exite inde, immundum ne tetigeritis, & qui tetigerit immundum immundus est.* Come yee forth, and touch not the Ulcean. As the Text of *St. Paul*, 2 *Corin.* 6. 15. is made use of by the late Court Preacher, Come yee forth, and be yee separate. But *St. Augustine* silenced both those former and the latter Schismaticques, in his 255. *Epist.* viz. *Te erre, not knowing the Scriptures:* "Ye ought to separate from the corrupt manners of the world, from the communion of the wicked in the consent of your will, in which the first man was deceived; but not to separate in your outward conversation: for our Lord conversed with *Judas* as a friend, even to take a kiss from that infernal Traytor, whose wicked heart our Lord foresaw, when he spake, *Mat.* 27. *Et vos mundi, sed non omnes: Te are clean, but not all.* And the Prophets in the Old Testament, what judgments did they denounce against that Idolatrous, and stiffnecked People, yet they separated not from that People, nor from their High Priest: but lived and died in their Communion; as the Apostles lived

St. Aug. Ep. 25
Causa separationis vestrae his solet intellectis Testimoniis gloriari Scriptum est, ne communices peccatis alienis, Concessione voluntaria quod deceptus est in quo primus: non conversatione corporis quod & *Judas* oscularis est Christum.
Propheta non se unitate Populi cui peccata confitebatur corporali disjunctione separarunt.
Propheta omnes eundem Populum in quo erant, quos & quanta dixerunt nec sibi tamen alium Populum in quo essent, disjunctione corporali vel segregatione quod erunt.
Ipsi Apostoli permixtum sibi Populum *Judam* aliquando ad finem quo se in laqueo perdidit nulli sui contaminationis tolerarunt.

‘with Judas the Devil to the day of his death, saith St. Augustine. And then answers this question; *Quare vos separastis? Nulla ratio fuit sed maximus furor.* It was no less than a spiritual phrensie, to separate from the unity of Christ, and his Catholique Church, for the sins of the wicked.

And the same Father observes of St. Cyprian, that living at Carthage with those African sinners, notorious for oppression, avarice, &c. *Cum eis Altare tetigit*: he refrained not to serve God at one and the same Altar with them. *Sed immundam illorum vitam non tetigit*: He communicated not with them in their crimes. The same St. Cyprian, that *Filius pacis Ecclesie*, as St. Augustine styles him, gave this charge to all Christians: ‘If there happen to be Tares in the Church of Christ, we may not lessen our own faith and charity so far, as therefore to desert the Church of Christ. Therefore St. Augustine advised every Schismaticke then and for ever to imitate St. Cyprians zeal to unity, not to separate for the corruptions of the Church. *Audi Cyprianum & tolera Zizania*: And that for four Reasons given to us by the same Father.

1. Because by the sedition of Schism we separate spiritually from the good, before we separate from the wicked, in our conversation.

2. By separation from the Church for corruption in manners, we rather disturb the weak and virtuous Christians, than correct the perverse and wicked.

3. If

St. Aug.

Nulla ratio fuit sed maximus furor quod si velit communionem malorum canonice se ab unitate Christi quæ toto corde diffunditur separant.

Cyprian.

Nam si videntur Zizania esse in Ecclesia non tamen impedi debet aut fides aut Charitas nostra, ut quoniam in Ecclesia Zizaria erimus ipsi de Ecclesia recedamus.

Quia per seditionem Schismatis prius a Bonis spiritualiter quam a Malis corporaliter separantur.

Quia Consilia separationis plus perturbant infirmos bonos quam corrigunt timidos malos.

3. If all that are holy and religious should desert the communion of the wicked, there were then no means left to reduce the unsound Christians to a holy life again, either by counsel or examples.

4. Those who at first name themselves (as the Donatists did) *Purgata massa*, viz. The pure Reformed Christians, it will not be long ere the question be asked of them as St. Augustine of the Donatists: *Unde ergo tanti greges Circumcellionum? &c.* Whence are so many Rebels, so many Cut-throats, so many Gluttons, Drunkards, Harlots, Robbers, Covetous Usurers, as never before defiled the christian name? In short, as St. Augustine advised all Christians, not to make a schism from the one Church of Christ for the corruptions of men; *Audi Cyprianum*, Here St. Cyprian, and endure the Tares. So I exhort every Schismatic; *Audi Augustinum*, Here St. Augustine, Whoever separates from the communion of the Church of all Nations for corruptions in the Catholique Church, *Ante tempus litoris damnabiliter separant*, they incurre damnation for such crimes against the unity of Christians.

Quare vos separastis? The actual departure was ours of the late Reformation, the causal was from those of the Roman communion; Even so distinguished the Donatists *Parmerian* and *Petilian*, whom St. Augustine confounded then, as we do all Schismatics, by 3. eternal Maxims in the Church of God.

1. *Præcidende unitatis nulla est necessitas:*

There
can

Africa electa est, ubi purgata massa consisteret.

St. Aug. Lib. 3. contra Epist. Parm. Cap. 3.

Unde ergo tanti greges Circumcellionum undæ tantæ turbæ convivarum & Ebriosorum? & in-nuptiarum sed non incorruptarum innumerabilia stupra seminarum? unde tanta turba raptorum avorum generatorem an &c. hoc Tricium est? vz impudentissime negationi, si quid se ita non esse; vae sceleratissime peruersitati si fumenæ esse responderis.

Lib. 2. contra Epist. Min. Cap. 11.

'can be no reason to divide the unity of the Church.

2. *Certi sumus, &c.* 'We are certain no man can justly separate himself from the communion of all Nations.

Ep. 48.

3. *Totus orbis, &c.* 'All the world doth securely judge those not to be good Christians, in what corner of the Earth soever, who separate from the whole world.

Lastly, *Quare vos separastis?* You'l say as the latter *Donatists* did: 'We are not so separated, but we still agree in Fundamentalls: our difference is in Accidentalls only; we are both true Churches. So spake *Crisconius* the *Donatist* to *St. Augustine*: *Nobis & vobis unam esse Religiosem; eadem Sacramenta: We are of the same Religion; we enjoy the same Sacraments with you.* To whom we reply with *St. Augustine*, *Christiana Ecclesia caretis, Christianam Charitatem non habentes: Tee have no Christian Church, for yet have no Christian Charity.* There can be but one Catholique Church of Christ; one Communion. It is a Principle in *St. Augustines* and *St. Cyprians* Faith, and of all the holy and wise Christians from the Beginning.

*Si nostra Communio
est Ecclesia Christi
vestra Communio non
est.*

If our Communion be the Church of Christ, your Communion is not the Church of Christ, said *St. Cyprian* to the *Novatian Scismaticques*, and *St. Augustine* is more positive, *Non possunt tot Ecclesie esse quot Scismata, It is impossible there should be as many Churches as Schisms;*

The

The Church of Christ is one. *Una est columba mea*, Canticles 6. Of such a Body is the Apostles saying true : *Vos estis corpus Christi & membra de membro*, 1 Corinth.

10. *Ye who are true Christians are members of the same Body, united to your Head Christ Jesus.* Let us grow

up together in him, saith the Apostle. *Ex quo totum corpus compactum est per omnem juncturam ministratio-*

nis, Eph. 4. The Pastours of Gods Church were set

over us by Christ, *Ut omnes in unitatem fidei occurramus.*

Be ye perfect in the same sense, in the same Faith, that

there be no schism in the Body; for God is not the Author

of dissention, but of peace: as I teach in all the Churches

of the Saints, Eph. 4. Our Sacraments were insti-

tuted to the same end. Our Sacrament of Baptism;

We are all baptized into one Body, saith the Apostle.

The Sacrament of the Altar; We are all one Body,

who communicate of one Bread. Heaven and Earth

call out to us for one Church; or none at all. God,

Angells, Saints, and all holy and rational men, ex-

hort us to Catholique Unity, as the Fundamental of

all Fundamentalls; necessary both for the salvation

of souls, and the peace of our Christian Kings and

their Kingdoms.

Say not then among your selves, as the Jewes

of old, We have Abraham to our Father: Ours is

the Law and the Promises. We have still the same

Faith of Christ, even in the state of separation: For

we find, saith St. Augustine, that not only Men,

who are out of the Church of Christ, but also

Devils

In uno spiritu om-
nes nos in unum
Corpus Baptizati.
Omnes uno Corpus
qui de uno Panem
participamus.

Lib. de unico Baptis-
mo contra Petilianum
Cap. 10.
Ecce invenimus e-
andem de Deo fi-
dem extra Ecclesi-
am non solum ho-
mines ve um etiam
Demones co-fiteri,

Devils have the same Faith concerning God; which Catholiques have And yet, to speak more properly with the Antients, Schismaticques and Heretiques are but Tertullians Partiarii Fidei: Hereses de nostro fructificaverunt non nostrae: degeneres veritatis grano & mendacio Sylvestres. 'Half Christians, retaining some Articles of Faith, which they carried with them out of the Catholique Church; but their Faith is a degenerated Faith, and they but a sort of wild Christians, whom our Heavenly ^{father} planted not. Of whom St. Ambrose is bold to say, 'They are in truth no Christians; That they have no saving Faith at all, who live not in the Catholique communion. Fides non est in Scismate: For how can they believe in Christ their Head, whose body they rend in pieces, saith St. Ambrose.

St. Ambrose.
Fides non est in Schismate.
Non videtur exhiberi, ab his Christo Fides, a quibus excutabatur ejus passio Corpusque distrahitur.

Talk not then so vainly in your Reformed Churches, of your sufficiency of Fundamentalls, Sacraments, Creeds, they all do but further your condemnation: What saith St. Augustine, doth sound Faith, or holy Sacraments a Vail a man, whose soul is

St. August. Lib. 1.
contra Donat. Cap. 9.
Quid prodest homi-

ni vel sana Fides vel sanum fortasse Fidei Fundamentum ubi Lethali vulnere Scismatis perempta est Sanitas Charitatis? per cujus solius peremptionem etiam illa integre trahuntur ad mortem, Lib. 1. contra Donat. Cap. 13. Omnia quippe Sacramenta Christi non ad salutem sed ad judicium habentur sine Charitate unitatis Christi: Lib. de Gestis Emeriti Donatistae. Dei est quod habent, Patris & Filii & Spiritus Sancti: Baptismus Trinitatis Dei est; Dei est Evangelium quod habent; Dei est Fides quam habent; & quid non habent, dicit aliquis qui haec habent? Audi Apostolum; Si omnia scivero Sacramenta: omnem habeam Fidem, Charitatem autem non habeam. Nihil sum; non dixit illa omnia nihil sunt sed nihil sum si Charitatem non habeam. Quis demens diceret nihil sunt Dei Sacramenta; Quis demens diceret nihil est Prophetia? nihil Scientia? nihil Fides? Non illa nihil sunt, sed cum illa magna sunt ego magna habens si Charitatem non habeam, nihil sum. Quare unam Ecclesiam non possumus? unum signum habemus: quare uno ovili non sumus? ideo te quæro ut Sacramentum sic tibi in salutis adiutorium, non in damnationis Testimonium. Ideo te quæro ut non peccas cum signo. Probasti te habere Sacramentum; probasti mihi te habere Fidem; proba mihi et habere Charitatem: Tene unitatem, nolo mihi dicas habere Charitatem.

wounded and cut off by the deadly stroke of Schism from charity? All Sacraments without the charity of unity of Christ, are had not to your salvation, but to your judgement. We well know, with St. Augustine; That what good things Schismatiques have are Gods; Their Baptism in the name of the Father, of the Son, and of the Holy Ghost; is Gods; the Gospel which they have is Gods; the Faith which they profess is Gods. Et quid non habent, dicet aliquis, qui hæc habent? saith the Father: What do they want, who have all these good things? But hear the Apostle: If I have all Mysteries, if I have all Faith, and have not Charity, I am nothing. He doth not say those things are nothing, but I am nothing if I have not Charity: Who dare say the Sacraments are nothing, Prophecy is nothing, Science is nothing, Faith is nothing; those are not nothing; but a'though I have all these great things, yet if I have not Charity, I am nothing. Thou dost prove to me thou hast Faith, prove to me thou hast Charity: tell not me thou hast Charity, unless thou hast Unity.

We who are Members of that one Catholique Church, united under one Pastour (as St. Augustine was in his age) allow you, as he did the Donatists, to have many great things, to teach many good things *Potest tradere separatim, sicut potest habere separatim*: 'A Schismaticque may have, and may teach good Doctrines, deliver good Sacraments; but as he hath them to his own confusion, so he teacheth them also to the damnation of others.

Of you and your Fundamentalls therefore, we

F

affirm

2. contra Cris-
Grammaticum.

affirm as much, as St. *Augustine* of the *Donatists*:
Nobiscum estis, &c. 'Ye are with us in Baptism, ye
'are with us in the Creeds, ye are with us in the Sa-
'craments: but in the spirit of unity, and in the
'bond of peace ye are not with us; in the *Catholique*
'Church ye are not with us'. And, upon the 34th.
Psalms: *In multis erant mecum, &c.* We were bap-
tized, in that they were with me; we read the Gospel, in
that they were with me; we celebrated the Feasts of Mar-
tyrs, in that they were with me; we kept together the so-
lemnity of Easter, in that they were with me: but they
were not in all things with me; in Schism not with me, in
Heresie not with me: in many things with me, in a few
things not with me; but in that, in these few things they
were not with me, these many things profit not to salvation,
in which they were with me.

3. adversus Pe-
anum.
nnia quippe Sa-
menta non ad sa-
cra sed ad judici-
a habentur sine
arbitra unitatis
aristis;

In fine, St. *Augustine* is resolute in this Point;
That no Christian, although he hath Creeds, Sa-
craments, &c. and what the late Schismatiques
name Fundamentalls, can be saved living and dying
out of the communion of the *Catholique Church*. *All*
may be had out of the Catholique Church but salvation: a
Schismatique may have Sacraments, he may sing Hallelujahs,
he may answer Amen, he may have the Gospel, he may be-
lieve in the name of the Father, and of the Son, and of the
Holy Ghost, and preach the Faith: but no where can he
find salvation, but in the Catholique Church of Christ.

Therefore, in a pious compassion to your souls;
as St. *Augustine* to *Emeritus*: *Ideo te quero ut non pereas*

CUM

cum signo. So we : *Ideo vos quarimus, ne pereatis cum signo:* We seek you, lest you perish with the signs of salvation upon you.

I end this with another passage of St. *Augustine* upon *Cornelius*, whose prayers were heard, and whose almes came before God; and therefore, saith the Father, deserved the assistance of an Angel, who was able to teach him all things necessary to salvation: but that was not Gods way to save *Cornelius*, or any other; but because what good was in *Cornelius* his prayers and almes could not save him, unless he were incorporated into the body of the Church of Christ, by the bond of christian society and peace; therefore he is commanded to send to St. *Peter*, and St. *Paul*, he learns Christ of them, is baptized, is joynd in communion to the christian people, with whom he was joynd before, *but in the likeness of good works:* and had he contemned the good which he had not, bearing himself bold upon the good he had, he had perished, notwithstanding he was so far in the way to Heaven. So if the late Schismaticques, who live apart from the society of the body of Christs Church, and name themselves a part of the *Catholique* Church, because they retain the Creeds, the Sacraments, and other good things which they learned of the *Catholique* Church; and some of them full of good works, and almes deeds: Nay, although they pretend they have an Angel, a private Spirit, which sheweth them a new & easier way to Hea-

ven: yet unless they do as *Cornelius* did, trust neither to a moral vertuous life, nor to their Sacraments, or Fundamentalls, nor to their own conduct, no nor to the conduct of an Angel, if he lead not to Unity, *i. e.* to *St. Peter*, to his Successor, to the Church committed to his care, to the *Catholique* Church in communion with that Pastour, they are aliens from the covenant of grace, and hope of the Kingdom of Heaven.

This is the Doctrine of *St. Augustine*, in the point of Schism; That no Sacraments, no Divine Truths, can prevail to salvation, without the piety of Unity: And not his Doctrine only, but as himself declares, it was a tradition of his Auncestors, of the *Catholique* Church, from the *Beginning*.

Quare vos separastis? I ask those now who would be thought moderate towards the Church in communion with the *Roman* Bishop, *Christs* Deputy here on Earth; Why did ye make two Churches? Nothing can be so ugly in the sight of Heaven, as (to speak in *St. Augustines* phrase) *Corpus Christi Bipartitum*: Two Bodies, and one Christ, one Head; however ye would lessen this crime of Schism, and cast it on the first Reformers, by saying as the *Jewes* did in another case: *Had we lived in those dayes, we had not slain the Prophets*: Yet were as guilty, for they beautified the Sepulchers of their Fathers that did so. So, of you is true, what *St. Optatus* spake of the *Rigid*, and *Moderate*, or *Lat-*
ter

ter Donatists: They first brake christian peace, and you make an end of unity: Who with a few subtle Socinian Evasions to justify your Schism, do but more cunningly adorn your fore-Fathers crime.

Illic superunt pacem
in suis temporibus,
& vos terminatis
unitatem.

Leave then, after an age of sinning, this detestable crime of Schism, or quit the christian name: offer no longer violence to the great Mysteries of our Redemption, by perplexing thus the souls of thousands, who know not now the right hand from the left in matters of Religion; being miserably confounded, and confounding one another, both in our secular peace here, and our eternal peace hereafter.

For your secular then, and your eternal safety sake, retire into Catholique Unity again. I exhort both Clergy and People, who are now in these Reformed dayes as much distracted in matters of Religion, as they were in Africa; as St. Augustine of those Schismatiques: *How many Men, so many Opinions: how many Congregations, so many adulterate Churches and Religions: how many Sects, so many Beginnings:* When Schism it self is so ridiculous, that we may truly say almost of every single Schismatique, as St. Jerome of the Schismatiques of his time. *Tu solus Ecclesia es: Thou alone art a Church.*

Tot Capita, quot
Homines: tot O
gnes, quot Sectæ
tot Mutes, quo
Adultera.

Confess at length against your selves Tertullians Maxime: *Regula Fidei una est omnino, sola immobilis & irreformabilis:* The rule of our Faith is one, is irremovable, is irreformable for ever: For if once the Catho-

lique Faith be questioned and Reformed by a less Authority than that by which it was taught all the earth over, it must follow by necessary consequence, that a less Authority may and will Reform the first Reformers, and so, *Quotidie emendant Evangelia, dum vitiant*: Will alwayes be mending one Article of Faith after another, till they have Reformed all Christianity away, and resolved Faith it self into Infidelity and Atheism.

The Fathers of old, and the holy and learned of all ages, have spent their Rhetorical Invectives nowhere so much as against this Crime of Schism. It is a sin full as cruel to the body of Christs Church, as that of the Jewes was, when they crucified our Lord the Head thereof. Schism is such an offence, saith St. Cyprian, that those who are guilty of it, although afterwards they shall be drawn to torments and death for the Name of Christ, yet the pollution of that sin is not washed away, no not with their blood.

St. Cyprian de
Unitate.

St. Augustine and St. Optatus give the Reasons *Annon est in Scismate Fraternum odium*, saith St. Augustine, 'Doth not every Schismaticke hate his Neighbour? What reason else hath a Schismaticke, when he consents with the Catholique in all those Fundamentals that lead to Heaven, not to serve that one God and Christ with the same Faith, at the same Altar, in the same Temple, with the same Liturgies and Devotions that the One Militant Catholique Church of Christ useth in her way to Heaven?

2. It is a sin next to that of Idolatry, saith St. Optatus; & ranked by the Jews in the head of the Commandments: *Ye shall not worship strange Gods, ye shall not make a Schism.* For if once ye separate from the first worship, ye will fall to worship Calves instead of God, as Jeroboam and the 10. Tribes did; or, which is in effect the same, your own Imaginations. For these causes, Schism was named by St. Augustine; *The Crime of Schism, a wicked Separation, a sacrilegious swelling against Christ and his Church, a spiritual Sedition in the Church, a Presumption like that of the first Angels; Whose pretensions are to be like the most High, but in their fall become the worst of Devils.* In short, it is with St. Optatus; *Summum malum; The greatest sin a Christian can commit against the Monarchy of Christ; it is no less than the ruin and desolation of his Kingdom.* *Match.*

12. *A Kingdom divided against it self, cannot stand, but will be desolate.*

For Schism alone, being ever a Rebellion of a part of Christians against the whole or body of the Church, subverts at once all the motives which convert the wise men of the world to, and confirm them in Christianity. All St. Augustines motives; *Tenet me, &c. The Consent of Nations, the Universality of the Church, the Name Catholique, the Succession of Pastours in the Roman Chair; These keep me, saith St. Augustine.* And these alone are able to keep the wiser world in Obedience to the Christian Faith; but all these perish where Schismatiques break off from
 Clarity,

In Capite Mandatorum, non Colas Deos alienos, non Scisma facies,

Nefanda Dilempcio, nefanda Blatio, scelus Scismatis, sacrilegas Tumor, sacrilega Separatio, Sedicio Scismatis, Diabolica Præsumptio,

Regnum divinum contra se non stabit, sed Desolabitur.

Charity, from Unity, from Universality, from Antiquity, from Consent, from Succession, the very Nerves, Soul and Life of Christianity. And in place of these famous Motives to the Christian Faith, nothing is left among Schismatiques, but Novelty, Discord, Disorder, Noise, Tumults, Disputes, Confusion to the Laws of Nature and Christianity, even to the ruine of Families, Kings and Kingdoms here, and the eternal perdition of souls in the next world.

So great a sin was Schism in Gods sight, that in the beginning of the world he punished it no common way. Murder was pardoned in the first Offender Cain; the Idolaters of Nineve were pardoned; but Corab, Datban and Abram, the first Schismatiques, found no mercy; the Earth opened her mouth, and swallowed them into bowells; and because they were not fit to live, they were not allowed to dye; and lest their sudden death might seem a kindness, they were buried before they were dead although, their religion was still the same which Moses & Aaron taught them, yet because they congregated apart, they dyed not the common death of other men. *Negatum est subductum est penitentiae tempus*, saith St. Optatus, *quia non talis erat culpa quae veniam mereretur*. There was no time allowed for Repentance, because the sinne of schism is so great, it deserved no pardon. *Mandata est terrae fames, dum non essent digni vivere, ijs nec mori concessum est*.

To Schismatiques is applyed that Text in the

54 tb. Psalm: *Veniet mors super eos & descendunt vivi in infernum*: Death shall come upon them; Meaning the people, upon whom fire came down from Heaven, and consumed them, saith St. Augustine; and they shall descend quick into Hell. *Quid est viventes scientes quia pereunt & tamen pereuntes*: The Priests who know they perish if they live not within the Church, and yet will perish; these Priests, *Descendunt viventes, quia ipsi Scripturas tractant, &c.* Descend into Hell, saith St. Augustine, because they handled the Scriptures, and by reading them every day, knew well the Catholique Church was that which was so diffused over the whole Earth; that nothing can be said against it.

Lastly, To end this Catholique complaint against all the separate Churches from the Church of Nations; I demand, in compassion to mistaken souls, as St. Augustine did of the Donatists: *Quo itis miseri? quid agitis? vos ipsos fugite*: O miserable Christians, whither are ye going? What do you? If ye see a man weltring in his blood, how many eyes of pity are fixed on him? but no man pities the souls of thousands that live and dye in the sacriledge of Schism; because the torments of the souls are not seen, no man layeth the matter to heart. And which is more sad (saith St. Augustine) the Authors of so many eternal deaths, dispute, wrangle, triumph, glory in their own and the peoples confusion. So long have these disputes held, that no man now (except those whom the Catholique Faith supports) knows how,

where, and in what Faith to secure and quiet his perplexed soul.

Just as it was in Africa, so is it now in this last and worst age of Schism, where men may be said rather to be distracted in Religion than divided. Where some would be Catholiques were it not for Friends, Relations, and worldly interests: others choose to adhere not to truth, but to a long custom in error. Many now (as the Africans believed the Pars Donati to be the true Church) so they are contented rather to sit down in heresie and schism, than take the least pains to understand where and which are the Catholique Truths; and as the Africans then lived and dyed with the Pars Donati, because they were born there: so these who have but the name of Christians, live and dye in the Religion of the place where they were born. Others had quitted their Schism long agoe, had not false reports hindered them, viz. That we put upon the Altar they know not what. And many there are now, as then in Africa, who seeing the difference betwixt the learned of both Churches, hold it very indifferent in which of the two Churches they be Christians. But Catholiques now (as then in Africa) give God thanks, who hath gathered them from Division, and taught them that the one God will be worshipped in Unity. Thus St. Augustine spake word for word prophetically of these our times.

*Quo itis miseri? quid agitis? fugite vos ipsos: 'Whither goe ye from the Catholique Church? why are ye the scorn of Heathens, and the shame of the Christian world? why do ye deny God the Pro-
vices*

viages of the East and North, and the Christians of innumerable Islands; against whom ye alone (who are but a few) rebel; and with whom ye hold no communion? what mean ye to make warr against the merits of our Saviour? permit the Son to enjoy his Legacies: permit the Father to fulfill his Promises. Why place ye bounds, why appoint ye limits? why do ye preach Christ exalted above the Heavens, and do not communicate with his glory upon all the Earth.

St. Aug.
Lib. de Unit.
Eccl.
Cap. 8.

Return home again to your Mother Church, to St. Cyprian's Church of unity, that one Church so copious in issue, by whose increase ye were born, by whose milk ye were first nourished, by whose spirit ye were animated; which Church preserveth us in God, and advanceth all her children to the Kingdom of Heaven.

St. Cyprian.
Lib. de Unit.
Eccl.
Cap. 1.

Return home to that Church of *Vicentius Lyrinensis*, in which *Posterity* ever understands what *Antiquity* hath adored. A Church that teacheth no new Faith, but explicates the old more clearly against emergent Heresies: A Church whose Doctrines of Faith are strengthened by years, enlarged by time, advanced by age, yet in their essence and nature, unchangeable, incorruptible for ever. A Church adorned with the light of our Lord; which stretcheth her beams through the world, saith St. Cyprian. A Church which is as a Mountain, not confined to one part of the Earth, but is every where most known, as St. *Augustine* describes the true Church. A Church placed in the light of Nations, unto which all Nations shall flow, as to the Temple of a King, as to a Tabernacle seated in the Sun.

St. Aug.
de Unit.
Eccl.
Cap. 25.

strength of the Gentiles and their Kings shall be brought,
Esay 60. V. 11. A Church whose seed is like the Stars of Hea-
 ven, and like the sands of the Sea: A Church dilated from
 East to West, from South to North, *Esay 61.* A Church that is
 not here to day, and to morrow vanished, as the Churches
 of Heretiques; but such an one as is an everlasting King-
 dom, *Dan. 17.* A Church with which God hath made a
 league of peace for ever, an everlasting covenant, *Ezek. 37.*
 A Church with whose Pastours God is present, and will be
 to the consummation of the world, *Mat. 28.* A Church built upon
 the Rock against which the Gates of Hell cannot prevail,
Mat. 16. V. 18. A Church which the Scripture it self shew-
 eth to us, so as we may not doubt which is the true Church,
 and which in all obscure questions we ought to consult,
 saith St. *Augustine.* A Church, the Catholique Church, which
 alone hath the true worship and service of God, which a-
 lone is the well-spring of truth, the dwelling place of faith,
 the Temple of God, into which whosoever entreteth not,
 and from which whosoever departeth, is without all hope
 of life and eternal salvation, saith *Lactantius.*

Return back again to this Catholique Church, from which
 whosoever is divided, how laudably soever he seem to live,
 for this only crime, that he is separated from the unity of
 that Church, he shall be excluded from life, and the wrath
 of God shall remain upon him, saith St. *Augustine.* Desert
 then the petty late born Churches, and repair to the Church
 of Nations: a Church that is diffused over *Spain, Italy,*
France, where you are not: *Hungary,* the most parts of the
Empire, the Indies, China and Tartary, where you are not:

over

t. Aug.
 lib. cont.
 rescon.
 ap. 33.

Lactantius
 lib. 4.
 de op. in-
 u. Gap.

over innumerable Islands and Provinces, where you are not. Where else is the propriety of the name *Catholique* retained, which is so termed, because it is national, and every where diffused, saith St. Optatus.

Return home then from a Church, or rather from St. Jeromes Synagogue of Confusion, as it is at this day, to a Church glorious for Miracles, famous for Consent of Nations, and perpetual Succession, admirable in propagation and increase of Christian Faith, power of Doctrine, conversion of Souls, confusion of Heretiques, change of Manners, fortitude of Martyrs, Antiquity, Sanctity and Unity, that is, to Venerable Bedes *Roman Catholique* Church. A Church whose Head was ever the *Roman Pastor*. There is the Chair of St. Peter to this day. That is St. Cyprians principal Church, where Priestly Unity had her Beginning. That is the Church, whose Priests and Bishops are so numerous, and so united, that Heretiques and Schismatiques in vain attempt to divide and destroy the flock of Christ. There is the Chair of St. Peter, and the principal Church, where the unity of Priests first had its Beginning, saith the same Father. Who ever gathers a Church apart from that Chair, scatters the flock of Christ, saith the same St. Cyprian, *Lib. 1. Epist. 8.* Our Lord therefore gave the Episcopal Chair to St. Peter, lest the other Apostles should make to themselves so many Chairs, so that now he is a Schismatic, that erects a Chair against that single Chair, saith St. Optatus.

Cyp. Ep. 35.

St. Cyprian Lib. 1. Epist. 12.

Copiosum est Corpus Sacerdotum & Episcoporum Concord. & glutino acque unitatis vinculo copulatum esse; ut ex Collegio nostris Heresim facere, & gregem Christi Lacerare & vastarentaverit subveniant ceteri.

St. Optatus.

Omnia Apostolorum Capiti Petri Episcoporum Cathedrali primo & aulam ne ceteri Apostoli sibi singula quisque defenderat.

St. Jerome.
St. 57 ad Dama.
Sum Papam.
circa dicitur, i. e.
hedus Petri,
munus ne confo-
super illam pe-
edificaram Ec-
lam. Qui-
que extra hanc
nam agnum co-
deret profanus

et inque tecum
colligit spargit,
Christi non est
richi illi est.

jam Schismaticus
et, qui contra sin-
larem Catho-
am alteram collo-
net.
1. 2. contra Par-
nianum.

Ambrose Ep. 31.

ssim. in Symbric.
et nullam Ec-
lia urbis Roma
aplis exordium.

Return home and be joyned to St. Jeromes Catho-
dra Petri, to St. Peters Chair, for whoever gathers
not with St. Peters Successors (i. e. is a Member of the
Roman Church) scatters the flock, is a Schismatic;
and whoever eats the Lamb, i. e. the Sacrament of his
Body, out of that flock, is a profane person.

He that communicates with the Churches of the
whole world, and that Pastour, per Literas formatus,
by formed Letters, he is a Catholique: who doth not so
communicate, is a Schismatic, saith Optatus, Lib. 2.
contra Parmenianum. Be not ashamed to renounce
this Spiritual Sedition, when as the Greek Schismatiques
have done it ten times, forced to it by the evidence of
Church Tradition; that all Patriarchs, Arch-Bi-
shops and Doctors, who are not in Roman commu-
nion, are Schismatiques by the common sentence of
all sober Christians.

Return home then, as the Greek Patriarchs, and o-
ther Schismatiques have often done, to the Roman
Pastour and Communion, as to the most safe Port or Ha-
ven of your Souls, as St. Jerome styles that Pastour, Epist.
16. That is the Church, saith St. Cyprian, whose Faith
cannot be changed, Ep. 3. Lib. 1. It is the School of the
Apostles, and the Metropolis of Piety, Zozimus Lib. 3.
Cap. 7. That is the Church that preserves the Apostles
Creed: i. e. the Christian Faith safe from Errour,
saith St. Ambrose. In the Church of the Roman City, no
Heresie ever began; and the ancient custom is there
observed, saith Rufinus. That is the Church of which

St.

St. Greg. Nazianz. saith; ' That old Rome hath from
 ' ancient times the right Faith, and alwayes keepeth
 ' it, as it becometh the City which over ruleth the
 ' world, alwayes to believe rightly in God. The Roman
 Church is that of which Theodoret saith; ' This holy
 ' See holdeth the Stern of Government over all the
 ' Churches, as for other causes, so for that it hath ever
 ' been free from the filth of Heresie. When ye come
 thither, you will then remember the first Faith, the
 Roman Faith, which cannot be deceived, neither can
 it be changed, saith St. Jerome. All other Churches,
 and their Religions, are ruinous, without any stabili-
 ty, order, or continuance: only that Roman Church
 is permanent, which our Lord hath laid in the Foun-
 dation, saith St. Leo. Thither when by Gods grace
 ye are come, all the Errors of your Understanding,
 about the Real Presence, Invocation of Saints, Pray-
 ers for the Dead, Liturgies in a common Tongue,
 Confession, Satisfaction, Indulgencies, Church
 Traditions, Supremacy of the Roman Pastour; all
 these will vanish, at the sight of that Faith, as clouds
 before the Sun; when the Doctrines, as they are
 taught, *de fide*, in that Church, are cleared from the
 mistakes of Doctors, who imagine the Roman
 Church to teach Doctrines, as *de fide*, which she
 doth not teach, and then (as all Heretiques do) bark
 about that Chair, but in vain: as St. Augustine con-
 fesseth that himself did before his conversion, But
 there, in that Church only (as St. Thomas Aquinas
 saith;

Theodoret ad Ro-
 m. Presbyterum
 Romana Sedes sen-
 per Hæretici error
 expers permanet.

St. Jerome in Apo-
 3. Adversus Ruffi-
 num.
 Fidem Romanam
 neque præstigia re-
 cipere, neque muta-
 ri posse.

Ep. ad innor.
ap. 3. Ep. 100.
num manue
tror, ibi potili
reliu veri dam
lei, ubi non possit
es sentire defectu

id Ps lms A.
lmsi contra par
Donati.

id illi prodest
ima, si non vivit
Radice.

ite Frates, si
teque inferamini
vite.

amercate Sacerdo
vel ab ipsa Petri
de.

in ordine illo Pa
im qu' Cui Suc
lic videte.

ia est Petra quam
n vincunt superba
serorum Portu.
gus. Epist. 165.
L'etas eu, usdam
atilis.

illum autem Or
nem Episcoporum
l dui ducitur ab
o Petro usque ad
astatium, qui
ne eandem Ca
edram Sedet, et i

si quisquam Traditor, per illi tempora surrepisset nihil prejudicaret Ecclesie & innocentibus Chri
anis, quibus Dominus Providens, ait de propositis malis, Matth. 23. Qui dicunt facite, qui autem
iunt facere nolite, dicunt enim & non faciunt: ut certa spes sit Fidelibus, que non in homine sed in
omino collocata, nunquam Tempestate Sacrilegi Scissinatis dissipetur.

faith; Only the Church of Peter hath been firm in the Faith)
may ye repair your decayed, your lost Faiths, faith
St. Bernard.

I conclude therefore with the Exhortation of S. Aug.
in his Psalm to the Donatists: 'What will the outside
'or name of a Christian avail, if ye live not in the
'root? Come, my Brethren, and be ingrafted into
'the Vine: it grieves us to see you cut off from Catho
'lique communion. Number the Priests from St.
'Peters Seat; That is the Rock against which the
'proud Gates of Hell cannot prevail: And be not
'scandalized, if at any time, a Traditor, an evil Pa
'stour, shall enter into that succession of Bishops, for
'he shall not prejudice the Church, and innocent
'Christians, to whom our Lord saith, Do what they
'say, not what they do, Matth. 23. So that our hope is
'in the Lord, that whosoever is joynd in communia
'on with that Pastour, his Soul cannot perish in the
'Tempest of a Sacrilegious Schism.

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